

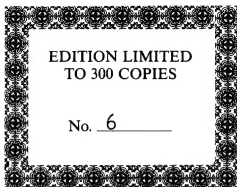
FIVE

PAULINE EPISTLES

A NEW TRANSLATION

WILLIAM GUNION RUTHERFORD
(1853–1907)

Golden Age Limited Editions
Malvern, Worcs.
1984



Reprinted with new preface in 1984 by:
Golden Age Books,
28 St. Peter's Rd,
Malvern, Worcs. WR14 1QS.

ISBN 0 9506212 2 6

New preface Copyright © Anthony Byatt, 1984.

Printed by Professional Books, Abingdon, Oxon.

PREFACE TO THE LIMITED EDITION

The scene of English Bible translation has advanced and altered radically since William G. Rutherford produced his version of five of Paul's epistles. It is therefore remarkable that his work can still bear comparison today with even the latest translations. Its freshness and vigour of expression are not diminished. Had he lived to complete his translation of the Greek portion of Scripture there is no doubt that it would have competed with such well-known names as Weymouth, Moffatt and The Twentieth Century New Testament.

It was said of Rutherford's first published part on Romans that it "moved the whole realm of New Testament scholarship. It was not only that New Testament scholars received a great classical scholar as a welcome addition to their number. It was also that the translation itself marked a new departure." (*Expository Times* Vol. 19 (1908) p.519). Very dissatisfied with the English Revised Version which had appeared a few years before, he brought together his considerable understanding of both the Greek and English languages in what we would call today a 'dynamic equivalent' version. It displayed great ability to express Paul's fast-moving thoughts in concise terms, and still remained "uncompromisingly faithful" to the Greek text. He frequently mastered the most difficult problem—to match the often (to us) obscure Greek idiom with a clear and distinctive English idiom.

His boldness produced some adverse comments, but his biographer has remarked that "he was more learned and acute than any of his critics." (*Dict. of National Biography*). He did not spend much time on

textual criticism, but was concerned to translate the text he saw in front of him, knowing that it was the result of expert appraisal. He sought to recreate the vibrant force and persuasion that pulses through every argument in Paul's letters. Today we notice some archaisms, but they are few in comparison with many translations of eighty years ago. Dr. Rutherford occasionally paraphrases, but investigation often reveals that the phrase is idiomatic, bringing out a subtle undertone in one or more Greek words of the text.

Many expressions will be remembered as distinctive because Rutherford had the ability to 'turn the sentence' as Ronald Knox put it. So we have: "the ledger of his life" (Rom. 5:13), "we have relish for life" (1 Thess. 3:8), "Let cheerfulness be a habit" (1 Thess. 5:16), "student of man's life in time" (1 Cor. 1:20), "that from my pound invested in them I should get the greatest return" (1 Cor. 9:19), "as boxer, I hit home" (1 Cor. 9:26), "I am done with childhood's limitations" (1 Cor. 13:11), "Never a day but I take my life in my hands" (1 Cor. 15:31), "put by as a sort of household hoard" (1 Cor. 16:2), "It was as though we signed our own death warrant" (2 Cor. 1:9), "a sea of faces uplifted" (2 Cor. 1:11), "A feather-weight of suffering borne for the moment" (2 Cor. 4:17), "See! we are up and doing!" (2 Cor. 6:9). For some particularly clear sections, read Romans 7:7-25, 1 Corinthians chapter 13, and 2 Corinthians 8:10-16.

There is little to distinguish the style of the later volume from the earlier one. In some quotations from the Old Testament in Romans the name Jehovah is used, following the method of Newcome, Conquest, Stevens, and another headmaster, T. W. Peile of Repton School, but in the later volume 'LORD' in all

capitals is used. Perhaps the second volume was not checked quite so well—a difficult task for someone else to do after Rutherford's death—for there seems to be an error at 1 Thessalonians 5:5, which should probably read, "You have been made free *as* the light and the brightness of day."

It only remains to say that the volumes have been reprinted exactly as they stand, except for the omission of certain half-title pages which were repeated above the opening paragraph of the next section. To assist in readily finding chapters in the second volume, a brief index is given below.

Anthony Byatt.

Malvern, Worcs.
February, 1984.

Index to Chapters in Thessalonians and Corinthians (*commences mid-paragraph)

1 Thessalonians:-

1: p3. 2: p4. 3: p6.* 4: p8. 5: p10.

2 Thessalonians:-

1: p15. 2: p16. 3: p18.

1 Corinthians:-

1: p23. 4: p30. 7: p36. 10: p45. 13: p55. 16: p66.

2: p25. 5: p32. 8: p41. 11: p48. 14: p56.

3: p27. 6: p34. 9: p42. 12: p52. 15: p60.

2 Corinthians:-

1: p71. 3: p76. 5: p81.* 7: p85.*

2: p74.* 4: p79. 6: p83. 8: p88.

ST. PAUL'S EPISTLE TO THE ROMANS

A NEW TRANSLATION WITH A
BRIEF ANALYSIS

BY

W. G. RUTHERFORD

HEADMASTER OF WESTMINSTER

'Hoc est intelligere ut quod cogitavit aliquis idem nos
audientes vel legentes cogitemus.'

London

MACMILLAN AND CO., LIMITED

NEW YORK: THE MACMILLAN COMPANY

1900

All rights reserved

PREFACE

Non aliunde dissidia in religione pendent quam ab ignoratione grammaticae.—SCALIGER.

THIS was once a plain letter concerned with a theme which plain men might understand. Why is it so far from plain now to many who in knowledge and even in spiritual discernment are at least the equals of the tradesmen, mechanics, and servants to whom it was immediately addressed?

Some blame rests no doubt with Robert Estienne for the irritating innovation whereby each sentence of the Bible was turned into a numbered paragraph, and with Muret for lending the weight of his authority to another device of the printing house, the dividing of a page into narrow vertical columns. It was not without reason that Scaliger saw a menace to learning and to intelligence in such mechanical interference with the ordered march of thought upon the imprinted page.

These things are not trivial. Even punctuation, which represents a natural feature of the

spoken word, may gradually destroy orderliness of thought and sense of style on the part of a writer, and energy of attention in those who read; but deliberately to break the current of an argument at every turn, especially an argument so rapid and impetuous as is St. Paul's in this letter, was an act of unwisdom which ought not to have been tolerated, much less accepted and made permanent. Such mechanical obstructions, however, may be surmounted by any one who cares to surmount them, nor are they the most efficient cause of the acknowledged obscurity of this Epistle.

In many passages, some of them cardinal to the argument, the English rendering is not only inadequate but misleading.⁽¹⁾ When the Jacobean version was revised even more than when it was made the character of New Testament Greek was ill understood. The Jacobean translators, depending like their predecessors largely upon Latin renderings, had too little Greek to form theories of interpretation. They were indifferent happily to matters of dialect, vocabulary, and syntax. They had not contrived to convince themselves that the same Greek word, whatever its context, must invariably be rendered by the same English word.⁽²⁾ They had as little respect for Attic idiom as St. Paul himself; nor were they tempted to mar their English by any perverse wish to twist

it into conformity with idioms which may have once belonged to the Greek language, but need not on that account belong to the Greek of the New Testament, and certainly do not belong to English. They knew no better than their successors that Greek is not one language but several score, or that with every generation it changed, departing more and more widely from literary grace and logical precision, ceasing in time to be the cherished language of a race that of all races has best loved accuracy of thought and limpidity of expression, and becoming by degrees a tolerant speech whereby many races, all differing greatly in habits of mind and in national circumstances, sought for a time to eschew the curse of Babel.

The Greek of the New Testament may never be understood as classical Greek is understood—it contains too many alien elements,—but it has at least begun to be studied from the proper point of view. Even when the Jacobean version was revised many just conclusions, gravely affecting interpretation, had been established,⁽⁹⁾ although most of them seem to have been ignored by the revisers, who in some places actually distort the meaning in defiance of these conclusions by translating in accordance with Attic idiom phrases that convey in later Greek a wholly different sense, the sense which the earlier translators in happy ignor-

ance had recognised that the context demanded. Since the revised version of the New Testament was completed, great strides have been made in the knowledge of New Testament Greek. The observations of Viteau and more especially of Blass have furnished a sound foundation for further research, and before scholars are done with this fascinating study they will extinguish many misconceptions and will succeed in demonstrating that different as it is from classical Greek, the singular speech in which the oracles of God are enshrined has nevertheless a precision and a force of its own.

Of the several elements which make up this work-a-day tongue the actual terms employed are of no great consequence. They are the counters that if rubbed and chipped yet for the most part serve their purpose adequately. Substantives and adjectives shift from one declension to another. Verbal inflexions are confounded, or new are established. The meaning of the tenses alters, and moods are limited in signification. The superlative degree in comparison disappears, its place being taken by the comparative. Familiar words vanish and less familiar take their room.

The more puzzling difficulties spring not from the terms but from that part of the vocabulary which must always be entangled with idiom, the uninflected particles serving to introduce the various

classes of propositions, or of adverbial phrases comprised in these propositions. In other words, they are concerned with syntax, or the manner in which the mind of a writer brings the counters together in the effort to express itself. On this side the Greek of the New Testament may occupy many generations of patient scholars, and many generations more may elapse before their conclusions affect the standpoint of other men.

This is not the place in which to skirt even the confines of so immense a subject. Nevertheless a brief reference to one class of difficulties generated by changes in idiom cannot be out of place in the preface to a treatise in which difficulties of this order frequently make themselves felt.

It would not, I think, be wholly a paradox to affirm that the obscurity evident in the two recognised English versions of St. Paul's Epistle to the Romans does in some measure issue from the misunderstanding of certain late idioms in the usage of Greek prepositions. It is well known that in every language such idioms are of all idioms the least easy for the careless to keep pure, or for the alien to learn.⁽⁴⁾ If a man is so familiar with a foreign language as hardly to make a mistake in employing its prepositions he must be a master of that language, and therefore to that degree he must have unlearned his mother tongue; for

nobody can speak idiomatically two languages. It is not surprising therefore that St. Paul should misuse prepositions. He frequently does so ; but such misuse seldom, if ever, produces obscurity to the same extent as changes in idiom generated within Greek itself in the course of natural development, or rather, of natural decay. I shall confine myself to one such change. Phrases introduced by a preposition may be so charged with meaning that to reproduce that meaning in English several words must sometimes be used for every Greek word. In ordinary authors this late idiom, no doubt colloquial in origin, has received attention. In the New Testament, where it is exceptionally common, it has been much neglected. Thus in Mark 6, 52 the disciples seeing our Lord walking upon the water are said to have been besides themselves from fear, "for they had not understood at the loaves," or, as it is necessary to English the phrase, "had not understood at the time when the miracle of the loaves was performed." In John 13, 26 Jesus is said to have dipped a piece of bread and offered it to Judas, "and after the piece of bread Satan then entered into Judas," i.e., "after the piece of bread had been thus offered to him." In Rom. 2, 15 "their conclusions between one another" really signifies "the conclusions of reason at which they arrive by controversy." Similarly

"the man out of faith in Jesus" (Rom. 3, 26) means "the man who is actuated by faith in Jesus": "a righteousness of God out of faith into faith" (1, 17) means "a righteousness of God springing from faith, realized in faith": "a thing accursed away from Christ" (9, 3) means "so accursed as to be parted from Christ": "is esteemed righteous away from his sin" (6, 7) means "is esteemed righteous and delivered from his sin": "sold under sin" (7, 14) means "sold into servitude to sin": "by an act of power according to a spirit of holiness" (1, 4) means "by an act of power rendered possible by a spirit of holiness": "going to Troas for the gospel of Christ" (2 C. 2, 12) means "going to Troas to proclaim the gospel of Christ": "What shall they gain who are baptized for the dead" (1 C. 15, 29) means "what shall they gain who are baptized, if their baptism (the suffering involved therein) only brings them death like other men?"

Is it fair, I ask, to the English reader to translate such idioms word for word? A man cannot return to his place after reading a lesson from St. Paul to an ordinary congregation without feeling that to the bulk of his hearers it would have carried almost as much meaning, if he had read it in Greek. Unhappily the time is still far distant when it will become possible to prepare some

sort of authoritative Targum for the use of the laity.

NOTES

(1) A few examples will suffice:—1, 5 "by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name" A.V.: "through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake" R.V. 1, 17 "For therein is the righteousness of God revealed from faith to faith" A.V.: "For therein is revealed a righteousness of God by faith unto faith" R.V. 2, 15 "their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" A.V.: "their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them" R.V. 3, 7 "why yet am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?" A.V.: "why am I also still judged as a sinner? and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come?" R.V. 3, 25 "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" A.V.: "whom God set forth to be a propitiation through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God" R.V. 5, 7 "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die" A.V.: "For scarcely for a righteous man will one die: for peradventure for the good man some would even dare to die" R.V. 6, 5 "For if we have been planted together in the

likeness of his death, we shall be also in the likeness of his resurrection" A.V.: "For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection" R.V. 10, 4 "For Christ is the end of the law for righteousness to every one that believeth" A.V.: "For Christ is the end of the law unto righteousness to every one that believeth" R.V.

(2) This theory is particularly unfortunate in the case of an author like St. Paul whose vocabulary is extremely meagre. Stock words like *πλούτος*, *περισσεύειν*, and *ὁμοίωμα* have to do duty in many contexts. If St. Paul had known Greek better, he would have proved himself one of the greatest masters of expression and of style. The results he achieves with so defective an instrument are surprising. That he should know so few Greek words is, I believe, adequate evidence that he obtained little or none of the grammatical and rhetorical discipline which most towns in the Roman empire then provided. His grammar certainly is not of the kind commonly taught, and as for the many examples of rhetorical figures which his writings furnish, they may best be explained in other ways. Some such figures are far more common in popular language than in the speech of the educated; e.g., assonances, jingles, rhymes, of every sort; echoes too, and re-echoes, as the Greeks called them; words used in meanings which are not proper to them, yet are defined sufficiently by the context; personification sometimes of a startling sort. Others, such as certain forms of periphrase, are so natural that they must occur even in everyday conversation. This conclusion is in keeping with the many colloquialisms, terms used in business, mixed metaphors, and the like, which occur in St. Paul.

(3) The use of *διὰ*, for example, followed by an accusative to express aim or purpose: of the same preposition followed by a genitive with the meaning "consisting in" or "consisting of": the use of *κατά* with the accusative in the meaning

"like": or with the genitive in the meaning "concerning": the use of *καὶ* in the sense of "that is," "or," "nay." (This is of no ordinary importance in the interpretation of St. John, e.g. John 11, 25 "He who believes in me, even if he die, shall live, and every one who lives, that is, who believes in me, shall never die." id. 14, 1 "Have faith in me, that is, have faith in God."): the Aramaic use of the third person plural of an 'active' tense in lieu of a 'passive' form in the singular (e.g. Rom. 10, 14 ff: Jno. 15, 6), an idiom the misunderstanding of which must have produced a veritable library of discussion and of error.

(4) This may be seen at once by reading over the telegrams from "Foreign" Correspondents in any newspaper. They are full of turns which no stickler for English could use—illogical uses like "different to," "under the circumstances," or clumsy uses like "in the event of this happening," "upon this contingency." Now and then men of alien descent, even if themselves conversant all their lives with the language of the country in which they were born, fail to gain any sense of idiom in that language. Here, for example, are an hour's lazy gleanings from two novels by Disraeli: "So very sensible was he of the early and constant scene of his youth on his imagination": "the proud father was consoled by the sex of his child for the recollection that the existence of his child depended upon the precious (precarious?) contingency of a single life": "He would have no objection to his grandson passing half the year with him": "He hailed a coach in which, having safely deposited their portmanteaux, he and Ferdinand entered": "The entailed estates devolved to a very distant branch": "One of the visages which, after having once beheld, haunt us at all hours": "Without her form bounds over the turf and glances in these arbours I never wish to view them": "She possessed no power of communicating her curiosity into Somersetshire": "It ended by the servants travelling to Lord Bellair's": "A per-

sistence in refusal might be misinterpreted into churlishness": "Established no increased claims to the confidence of its constituents": "Felt all the alarm of men on the suspicious sympathy of their new allies": "The fact is, keeping people for dinner under any circumstances is depressing": "The letter was couched with all the respect and good feeling which etc." I may add as throwing a little light upon the explanation of rhetorical figures in St. Paul that the writings of Disraeli furnish an immense number of the kind of twists and turns least frequent in other English writers.

CONTENTS

	PAGE
EPISTOLARY PREFACE AND THE THEME OF THE LETTER	
1, 1-17	3
RIGHTEOUSNESS CREATED BY FAITH 1, 18-5, 21	9
RIGHTEOUSNESS REALIZED IN FAITH 6, 1-8, 17 .	25
RIGHTEOUSNESS TRIUMPHANT 8, 18-39	35
FAITH THE ONLY SOURCE OF RIGHTEOUSNESS 9, 1-11, 36 .	41
RIGHTEOUSNESS AS AFFECTING CONDUCT 12, 1-15, 13	55
EPISTOLARY CONCLUSION 15, 14-16, 27 .	67

EPISTOLARY PREFACE

The writer and his commission 1, 1-5 : the persons addressed and the writer's interest in them 1, 6-15 : the theme of his letter 1, 16-17.

Paul to the Church in Rome.

1, 1-7.

PAUL, bondservant of Jesus Christ, apostle by call set apart for the gospel of God, which by the mouth of his prophets he did in sacred records promise of old concerning his Son, made man of David's race, avouched son of God when by an act of power conditioned by informing holiness he had been raised from the dead, Jesus Christ our Lord, through whom we have received grace and commission to promote for his sake the obedience that is faith among all the gentiles, to whom you yourselves belong, Jesus Christ's by calling, TO ALL WHO ARE IN ROME BELOVED OF GOD, SAINTS BY CALLING.

Grace and peace be yours from God our Father, and the Lord Jesus Christ.

RIGHTEOUSNESS CREATED BY FAITH

Righteousness needed by all 1, 18-3, 20 : offered to all 3, 21-5, 11 : all having died in Adam, there is a presumption that all may live in him whom Adam prefigured 5, 12-21.

The gentile world is estranged from God.

1, 18-32.

THE wrath of God is revealed from heaven as directed against every kind of irreverence and iniquity of men, who iniquitously repress the truth, seeing that what may be known of God is clear to their minds, God having made it thus clear to them. His invisible perfections, his eternal power and godhead, have, ever since the world was created, been discerned by the mind in his works ; so that men are inexcusable inasmuch as they have known God and nevertheless have not acknowledged his godhead or been grateful, but have given way to idle speculations, until their spiritual vision unpractised has become obscured. They have laid claim to wisdom, yet have played the part of the foolish and have "perverted

the majesty" of the immortal God "in things made to resemble" the image of a mortal man, and of birds, and quadrupeds and reptiles. Accordingly God has delivered them up by the passions of their hearts to the dominion of impurity, so that their bodies are dishonoured in their own persons, forasmuch as they have perverted the truth of God by their untruth, and have worshipped and served the creature rather than his creator, who is blessed to all eternity. Amen. For this reason God has delivered them up to the sway of degrading passions. Their women have perverted their natural function to such as is against nature, and the men also in like manner, abandoning the legitimate use of women, are inflamed in their raging passions one for other, men with men committing infamy, and receiving in their own persons the merited wages of their perversity. Just as they reprobate the acknowledging of God, God has delivered them up to the sway of a reprobate will to do wrong things, filled as they are with every kind of iniquity, perversity, selfishness, vice; charged with envy, murder, quarrelsomeness, deceitfulness, malignity; mischiefmakers, calumniators, haters of God, insolent, arrogant, ostentatious, inventors of evil, disobedient to parents, lost to the sense of truth and of honest dealing, devoid of natural affection,

of compassion; who though they know well the decree of God, that men who practise such things are deserving of death, not only do them but applaud those who practise them.

*For the same reasons the Jews are estranged
from God.*

2, 1-29.

Therefore you are inexcusable, be you who you may, who judge your fellow man. The judgment you pass upon another is a judgment against yourself, seeing that you who judge act precisely as he acts. The judgment which God passes upon men who act thus is, we know, a veracious judgment. When you judge your fellow men that so act, yet yourself do as they do, can you make sure that you will yourself escape the judgment of God? Or do you disdain his wealth of goodness, and forbearance, and patience, forgetting the while that God's goodness draws you to repentance? In your obstinacy and impenitent temper you amass for yourself wrath against the day of wrath, whereon shall be declared the impartial judgment of God, who "shall award to each the lot that his conduct deserves," to such as by patience in well-doing seek to attain glory, and honour, and immortality, everlasting life; whereas for the self-seeking and

such as follow not the truth, but follow iniquity, there are wrath and indignation, anguish and despair, the award for every soul of man who works evil, the Jew first and the Greek next; but glory and honour and peace for every one who practises good, the Jew first and the Greek next. There is no respecting of persons with God. All who have sinned without law shall without law perish; and all who with law have sinned shall be judged by law. Not those in whose ears law has been proclaimed are righteous in God's sight, but those who act in accord with law¹ shall be so esteemed on that day on which God judges secrets, as my gospel says, by Jesus Christ.

If you bear the name of Jew, and repose in the law, and pride yourself in God, and understand his will, and appraise things excellent, as instructed therein by the law; and believe yourself a guide to the blind, a light to dwellers in darkness, an educator of the careless, a teacher of children, as yourself vouchsafed in the law the moulding power of knowledge and of truth—you who teach others, why not teach yourself? Loudly forbidding to

¹ When gentiles, who have no law, do by the light of nature what the law inculcates, then, since law they have not, they are a law to themselves, inasmuch as they display the law's work written upon their hearts, their conscience at the same time attesting (that they do right or wrong), and the conclusions of reason attained by controversy arraiguing or absolving them.

steal, do you steal? Telling others not to commit adultery, do you commit adultery? Abominating idols, do you covet them as plunder? You who pride yourself in the law, do you break the law and put your God to shame? "The honour of your God," the scripture says, "is defamed among the gentiles by your sin." Circumcision advantages you, if you practise the law; if you are a breaker of the law, your circumcision is turned to uncircumcision. If then the uncircumcised observe the law's requirements, shall not their uncircumcision be reckoned as circumcision? And uncircumcision of body, if it fulfils the law, shall judge you who by the letter and by circumcision are a breaker of the law. He is no Jew who is one outwardly, nor is that circumcision which is outward in the flesh; but he is a Jew who is such in his secret heart, and circumcision is circumcision of the heart, spiritual, not literal circumcision; whose commendation is not from men but from God.

The Jews are none the less estranged for their peculiar relation to God.

3, 1-8.

What then is the superiority of the Jew, or what is the advantage of circumcision? Great in every way; principally in this, that the Jews were

entrusted with the revelations of God. What! if some have disobeyed, shall their disobedience make God's promise inoperative? By no means. Let God be proved veracious and "every man false," "that," as the scripture runs, "thou be proved just in thine argument and triumph in thy cause."

But if our unrighteousness helps to affirm God's righteousness, what shall we say in that case? Is God (I speak humanly) unrighteous who makes his wrath felt? No. Otherwise how is God to judge the world? But if the truth of God has through my untruth availed to augment his glory, why am I still visited with judgment for my sin, and why should we not, as indeed we are maligned and as some aver that we say, why, I say, should we not do evil that good may come of it? Such a contention is justly condemned.

*That all are estranged from God is affirmed
by scripture.*

3, 9-20.

What then? Are we Jews advantaged? Not altogether. We have already said that the blame rests with all, both Jews and gentiles, that they are in a state of sin; and this is borne out by scripture:—

"There is no man righteous, not one; there is

none that understands, none that seeks after God. They have all gone astray, they have together ignored their responsibility. There is none that practises good, not so much as one." Ps. 14, 2-3.

"Their throat is an opened grave; they speak treacherously with their tongue." Ps. 5, 9.

"Adder's venom is under their lips." Ps. 140, 3.

"Whose mouth is full of cursing and malignity." Ps. 10, 7.

"Their feet are quick to shed blood; oppression and distress go in their train, and they know not the path of peace." Is. 59, 7 ff.

"There is no fear of God before their eyes." Ps. 36, 1.

Every word of the law, the law addresses, we know, to those who are in the law, in order that every mouth be shut, and that all the world become answerable to God; forasmuch as by works of law "no man shall be held righteous in his sight." It is law that imparts knowledge of sin.

*The fact on which is based the offer of
righteousness to all.*

3, 21-26.

But now is made known a righteousness of God apart from law, attested by the law and the prophets, a righteousness of God, consisting in

faith in Jesus Christ, intended for all who have faith, and no distinction made,—for all have sinned and fail to realize the glory of God—righteousness being freely imparted to all by his grace in so far as they have an opportunity of deliverance by ransom provided in Christ Jesus, whom God of old designed as a propitiation to be accepted by faith, a propitiation consisting in the shedding of his blood, ordained to make known God's righteousness for the remitting of past sins through his forbearance, that thereby his righteousness should be made known in the present age; the import being that God is righteous and does impart righteousness to every one who is actuated by faith in Jesus.

It is no new thing that faith, precluding as it does the sense of merit, should be required. It was required in the law.

3, 27-31.

Now, what becomes of our claim to superiority? We are denied it. By what law? The law of works? No; a law of faith, our conclusion being that a man becomes righteous by means of faith apart from works of law. Or, is God only the God of Jews? Is he not God of gentiles too? Certainly of gentiles too. God is one; and he

shall impart righteousness to the circumcised if actuated by faith; and to the uncircumcised in response to the same faith. Now, do we abrogate law by this insistence upon faith? No; we lend stability to law.

It was operative in Abraham's case before the law was enacted.

4, 1-12.

If this be so, what shall we say of Abraham, the remote father of our race? If Abraham was held righteous by reason of works, he has that which he can claim merit for; but before God he has no such merit. What does the scripture say? "But Abraham had faith in God, and it was counted to him as righteousness." But if a man performs work, his wage is not counted as a gift, but as a thing due to him; whereas, if a man irrespective of work done has faith in him who makes the godless righteous, that man's faith is counted to him as righteousness. It is thus that David speaks of the felicity of the man to whom God imputes righteousness apart from works, "Blessed are they whose failings have been forgiven, whose sins have been buried. Blessed is the man whose sin Jehovah shall not impute."

Now in this ascription of felicity is it the circumcised who are contemplated or the uncir-

cumcised? We repeat, "His faith was counted to him as righteousness." What was his condition when it was so counted? Was he in a state of circumcision or of uncircumcision? Of uncircumcision, not of circumcision; and he received "the sign circumcision," a warranty of the righteousness originating in the faith that he manifested in "the state of uncircumcision." He is thus the father of all who in a state of uncircumcision show such faith that this righteousness is imputed to them, and a father in circumcision for behoof of those who not only act as circumcised men, but closely copy our father Abraham's faith manifested in a state of uncircumcision.

The significance of this fact to mankind.

4, 13-25.

The promise made to Abraham and to his descendants, that he should inherit the world, was the result of faith-righteousness, and not of law. If to live by law makes men heirs of the world, the faith of which I speak is meaningless, the promise is inoperative. The law produces no promise; it produces estrangement: where there is no law, there is nothing to transgress. This is why faith is the condition, faith making the heirship a matter of grace, that thereby the promise may be secured to all Abraham's descendants, not

only to such as live by the law, but also to such as are actuated by Abraham's faith¹; if indeed they are so actuated in the eyes of the God in whom Abraham had faith, who restores the dead to life and addresses as existent things which exist not; that Abraham who against hope, to realize hope, had such faith that he became "the father of many peoples," even as it was told him, "So shall thy descendants be"; and strong in his faith, although cognizant that his own body was now moribund—he was a hundred years old or thereabout,—and that Sarah's womb was sterile, yet at God's promise he suffered not his unbelief to make him doubt, but allowed his faith to endue him with vigour, having first ascribed glory to God, and convinced himself that what God has promised God is able to perform. Thus is explained "It was counted to him as righteousness." Nor were these words of Scripture, "was counted to him," meant to apply to him only, but also to us to whom righteousness should be imparted, all, namely, who have faith in him who raised from the dead our Lord Jesus, who "was delivered up for our transgressions" and was raised to make righteousness possible for us.

¹ Whether we belong to the one class or the other Abraham is our father. Gen. 17, 5 "I have made thee the father of many peoples."

Its incalculable significance to believers.

5, 1-11.

Once faith has brought us this righteousness, we enjoy peace with God, through our Lord Jesus Christ, through whom we have also obtained our access to this state of grace in which we are and triumph in the hope of attaining God's glory. Not only that; we triumph even amid the sufferings which befall us, knowing that suffering produces constancy, and constancy confidence, and confidence hope, a hope withal that betrays not, seeing that the love of God floods our hearts in the Holy Spirit that is given to us—if indeed it be the case that Christ, because we were still powerless, did in God's good time die for the ungodly.

That one should die for a righteous man is barely conceivable. I say barely conceivable, not wholly inconceivable; for perhaps for a man thus good another may even bring himself to die. But to this degree does God demonstrate his own love towards us that Christ died for us when we were still sinners. Much more therefore when we are now vouchsafed righteousness in virtue of his shed blood shall we be saved by his means from the wrath afore-described. If when enemies of God we were reconciled to God by the death of his Son, much more when reconciled shall we be saved in

virtue of his life ; and not only reconciled to God, but also triumphing in God through our Lord Jesus Christ, through whom we have now been vouchsafed this reconciliation.

The reconciliation thus secured is even more certain than the fact of the estrangement.

5, 12-21.

It was to make good this issue that, just as one man's conduct introduced sin into the world, and that sin introduced death, and thereby all men were included in the scope of death as ensuing from the sin of all,¹ so by the one man Jesus Christ righteousness is offered to all and with that righteousness life. At the same time, the offence and the act of grace are not comparable. If by the one man's offence the others in their multitudes died, far greater is the efficacy for the many of the grace of God and of his free gift vouchsafed in the grace of the one man Jesus Christ. Nor does the thing bestowed resemble the consequence which ensued from one man's sin. The sentence ensuing upon one man's sin produced condemnation ; the

¹ Antecedent to law sin did exist in the world, though it is the case that, so long as law is not, sin does not stand against a man in the ledger of his life ; nevertheless death reigned from Adam until Moses even over those whose sin had nothing in common with Adam's transgression, Adam prefiguring the other who should come.

act of grace ensuing upon many offences produces righteousness imparted. If by reason of the one man's offence death reigned through that one man, much more shall they who receive the superabundance of this grace and of this righteousness reign in virtue of life through the one, Jesus Christ. So then as of one man's offence the consequence for all men is condemnation, similarly of one man's righteousness imparted the consequence for all men is life as inherent therein. Just as by the one man's disobedience the many were brought into a state of sin, so also by the one man's obedience the many shall be brought into a state of righteousness. As for law, it came in as a by-blow, enhancing the offence. But if the sin was enhanced, the grace, more than sufficient already, outdid itself, that, just as the sin reigned in death, its consequence, so also might the grace reign through righteousness, as yielding life eternal through Jesus Christ our Lord.

RIGHTEOUSNESS REALIZED IN FAITH

Righteousness realized in faith is a life in Christ: a servitude to God: an emancipation from law 6, 1-7, 6: an emancipation from the sense of sin 7, 7-25: effected by the presence of God's spirit 8, 1-17.

*He who by faith dies with Jesus Christ does also
by faith live in Christ Jesus,*

6, 1-14.

IF this be so, are we to stick to our sin that the grace may be enhanced? No. We have died to our sin; how is it possible that we should still live in sin? Or, can it be that you are ignorant that all of us, who in baptism have been united with Christ, have in baptism partaken in his death? In our baptism we were indeed laid in the grave with him, partaking in his death, that, as Christ was raised from the dead by a manifestation of his Father's glory, so we also may regulate our conduct by a new principle, life. If we have come to share in one nature with him by participation in the manner of his death, it cannot but be that we shall share therein by participation in the manner of his

resurrection; knowing, as we do know, that our former self was for this end crucified with him that our sinful self should be so reduced to impotence that we should no longer be in subjection to our sin. A man who has died to his sin is delivered from his sin and made righteous. If we have died with Christ, we believe that we shall also live with him, being assured that Christ raised from the dead never dies again, that death never again has authority over him. The death which he died he died for sin once for all; the life which he lives he lives to God. So also must you conclude yourselves to be dead to sin but alive to God in Christ Jesus.

Let not sin therefore so reign in your mortal self that it yield obedience to its passions; nor array your members in the cause of sin as arms of unrighteousness, but array yourselves on the side of God as men alive when before you were dead, and array your members as arms of righteousness in the cause of God. Sin must not control you. You are not in a state of law, but in a state of grace.

and obeys God as his master,

6, 15-23.

What follows? Are we to sin, because we are not in a state of law but of grace? Certainly not.

If you accept servitude so far as to obey a master, you must acknowledge that you serve the master whom you obey, whether indeed your master be Sin, paying death for wage, or Obedience, paying righteousness. Thanks be to God that you who were at one time the servants of sin have yielded a sincere obedience to the form of doctrine under the influence of which you were put, and that you have been emancipated from sin and become servants of righteousness—human nature is so frail that I must thus speak of it conformably.—Once you submitted your bodies to the servitude of impurity and of lawlessness; why not submit them now to the servitude of righteousness and its purifying power? In the days of your servitude to sin you were emancipated from righteousness. What did you then gain by the things for which you now blush? Those things ended in death; but now, emancipated from sin, and accepting the servitude of God, you gain indeed. Your nature is purified, and as for the issue, it is eternal life. Sin's wage is death, but God's free gift is eternal life in Christ Jesus, our Lord.

and is emancipated from the law,

7, 1-6.

Or, can it be brothers that you are ignorant—no; you know what law means—that the law never surrenders its claims over its subject, however long he may live? Take the case of a married woman. By law she is bound to her husband during her lifetime. If, however, her husband dies, she is emancipated from the law of her husband. Accordingly, if during her husband's lifetime she give herself to another, she shall be considered an adulteress; whereas, if her husband die, she is so far independent of that law that she is no adulteress, if she give herself to another man. It is even so, my brothers, in your case. You have so been made dead to the law by the body of Christ that you have given yourselves to another, even to him who was raised from the dead for this end, that we should produce offspring to God. When we were unspiritual, the cravings created by the law, or in other words, our sins, operated in our bodies to produce offspring for death. But now we are emancipated from the law, having died to that whereby we were once dominated, so that our servitude assumes a new form, being servitude to the spirit, and not to the letter, as of old.

and thereby is emancipated from the sense of sin.

7, 7-25.

Are we to infer from this that the law and sin are one and the same? Not at all. On the contrary there was a time when law formed the only means whereby I could discover what sin was. On the one hand, I did not know what it was to covet, but for the prohibition of the law "Thou shalt not covet" —. Brought into existence by this commandment, sin produced in me every form of covetousness. If it were not for law, sin would be a dead thing. There was a time when I lived without law myself; but this commandment no sooner came home to me than sin sprang into life, and I died; and the commandment, which should have brought life, brought, I discovered, not life, but death. In other words, the sin brought into existence by the commandment made me its victim, using the commandment to destroy my life. So the law indeed is sinless, and the commandment is sinless, and just, and beneficent.

Did then a thing so beneficent become death to me? No. It was the sin that became so, that through this beneficent thing, it might so plainly be proved to be sin, effecting my death, that the commandment should aggravate the sin beyond

measure. The law, we know, is spiritual, whereas I am carnal, sold into servitude to sin. My actions are incomprehensible to myself. I do not carry out what I will. On the contrary, I do what I hate. If I do what I would rather not do, I admit that the law is right. This being so, it is not I who do the thing, but the sin that dwells within me. I can see that in me, that is, in my natural self, good does not dwell. The wish is there, but the power to carry out what is right is not. The good thing that I wish to perform I do not perform, but the wrong thing that I do not wish to do I do. If I do just what I do not wish to do, it is not I who do it: it is the sin which dwells within me. Accordingly I discover this law to exist, that, when I wish to do what is right, that which is wrong presents itself. In my inner self I sympathize with the law of God, but in my body I can see another law at work, conflicting with the law of my will, and making me prisoner to itself, namely, the law of sin, residing in my body. Miserable man that I am! Who shall deliver me out of this body of death? Thanks be to God through Jesus Christ, our Lord. Though with my flesh I am in servitude to the law of sin, in my real self with my will I am in servitude to the law of God.

The new spiritual attitude,

8, 1-11.

Thus there is now no sentence of punishment for those who are in Christ Jesus. The law of that Spirit that endows thee with life in Christ Jesus has emancipated thee from the law of sin and of death. As for the law's incompetency, its insufficiency arising from man's carnal nature, God sent his own Son, made in the semblance of that sinful carnal nature and ordained to rid it of sin, and did give sentence of punishment against the sin inherent in that carnal nature, purposing thereby that the requirements of the law should be met in our case, whose actions spring not from carnal motives, but from spiritual. There is a carnal attitude, and there is a spiritual attitude. While the spiritual attitude is life and peace, the carnal attitude is a death, being indeed hostility to God. It is not submissive to the law of God, nor can it be so. The carnal cannot please God.

You are not carnal; you are spiritual, if God's spirit does indeed reside in you. The man who has not Christ's spirit is not Christ's; whereas if Christ is in you, though the body is dead by reason of Adam's sin, the spirit is life by reason of righteousness imparted. If the spirit of him who raised Jesus from the dead resides in you,

he who raised Christ Jesus from the dead shall endow your mortal bodies with life through his spirit residing in you.

a veritable adoption by God.

8, 12-17.

Thus we are under obligation, brothers, not to our carnal nature that we should direct our lives thereby.—No! If you live in that way, you shall die; but if by the spirit you deaden the body's activities, you shall live. All who are guided by God's spirit are God's sons. The spirit which you have received is not the old servitude producing fear: it is a spirit of adopted sons which inspires the cry, "Abba, our Father." This spirit even unites with our spirit in attesting that we are God's children; and if children, heirs too, heirs of God, and joint-heirs with Christ, if indeed we suffer as Christ suffered, and suffer from this motive, that we may be glorified as he has been glorified.

RIGHTEOUSNESS TRIUMPHANT

The hope of creation 8, 18-30 : the certainty of attainment
8, 31-39.

*All creation yearns for the triumph of
righteousness.*

8, 18-23.

SUFFERING endured in the present time is, I should say, not worth a thought compared with the glory that shall be revealed as its reward. All creation is expectant, waiting for the revealing of the sons of God. Subjected to unreality, not of its own will, but for the pleasure of him who so subjected it, creation waits in hope that it shall itself be emancipated from its servitude to decay, and shall attain to the independence inseparable from the glory of the sons of God. The entire creation has shared, we know, till now in the sighs and throes of humanity; not only so, but even we ourselves, though now vouchsafed the firstfruits of the Spirit, still sigh in our hearts, awaiting the body's deliverance from captivity, our adoption as sons.

*Righteous men sigh for it. The Spirit himself
sighs for it. It is God's will.*

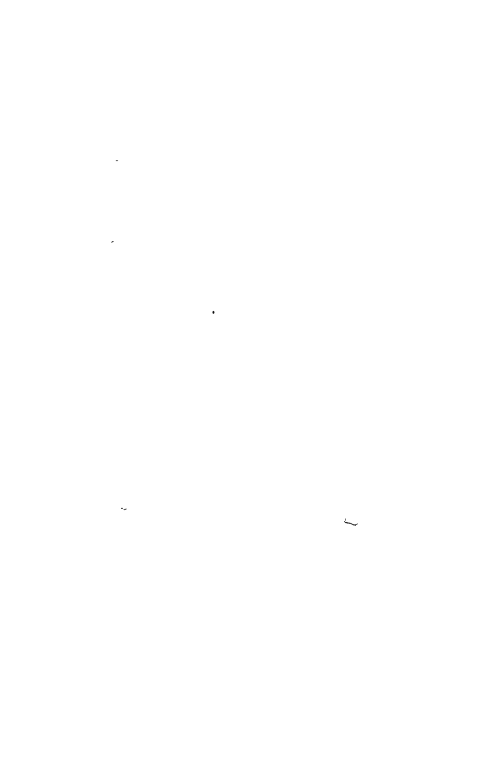
8, 24-30.

In this hope were we saved. Hope once realized is hope no longer. Who can hope for what he has realized? But if we hope for a thing unrealized, we perseveringly await its attainment. And our frail efforts to attain to it are in the same measure seconded by the Spirit. What the true objects of prayer are, is just what we do not know, but the Spirit himself entreats for us with unutterable sighs, and He who explores the hearts of men knows the Spirit's will, seeing that his entreaties for the Saints coincide with God's will. We can be sure that all things co-operate for good for those who love God, such as are called according to his purpose. Those whom he foreknew he also foreordained to be conformed to the image of his Son, that he should be the first-begotten of a great brotherhood. Those whom he foreordained he also called, and those whom he called he also held righteous, and whom he held righteous he also glorified.

Being God's will, it must come to pass.

8, 31-39.

What follows? If God is with us, who is against us? If God did not spare his own Son, but gave him up for us all, he shall certainly give us all things by his grace, when he has given him. Who shall accuse God's elect? God "declares me righteous; who shall give sentence against me?" Christ who died, no! Christ who rose again, who is on God's right hand, who actually entreats for us. Who shall part us from Christ's love? Not suffering, or anguish, or persecution, or hunger, or destitution, or danger, or violent death. "For thy sake," the scripture says, "we suffer death all the day long; we are counted as sheep for the shambles." Yet in all these things we are more than triumphant through him who has loved us. Nay; nor death, nor life, I am persuaded, nor angels, nor principalities, nor things present, nor things to come, nor power, nor height, nor depth, nor any other created thing shall be able to part us from the love of God in Christ Jesus, our Lord.



FAITH THE ONLY SOURCE OF RIGHTEOUS- NESS AS PROVED BY THE HISTORY OF THE PROMISE.

The promise depends upon acquiescence in the will of God, which is absolute 9, 1-29 : Israel as a people has ignored this condition and misconceived the purpose of the law 9, 30-10, 13 : and this, in spite of warning 10, 14-21 : the few, fulfilling the condition, have obtained the promise 11, 1-10 : the faith of the gentiles ordained to react upon Israel, but God's will, if possible, more absolute for the gentiles than for Israel 11, 11-24 : God's will absolute, yet beneficent 11, 25-36.

If Israel would but have faith !

9, 1-5.

I SPEAK the truth in Christ—I am not mistaken ; conscience affirms my sincerity in the Holy Spirit—when I say that I sorrow greatly, and that there is incessant anguish in my heart. Indeed I should gladly be myself so accursed as to be denied access to Christ, if thereby I might save my brothers, my kinsmen in blood, the children of Israel, to whom belong the adoption to be sons, and the visible presence of God, and the covenants, and the law's

enactment, and the ceremonial observances, and the promises; of whom are the patriarchs and from whom so far as natural descent is concerned came the Christ, supreme over all, God blessed for everlasting. Amen.

The way in which the promise is expressed makes it clear that it is dependent not upon works, but upon the will of God.

9, 6-13.

I am far from implying that the word of God is falsified. It is not all who are sprung from Israel that are Israel; nor are all the children of Abraham because they are descendants of Abraham. On the contrary, it is said, "It is in Isaac that thy descendants shall be called." In other words, it is not the children by natural descent that are the children of God, but conversely the children promised (i.e. the children of God) are regarded as descendants of Abraham. Mark the way in which the promise is expressed, "About this time in the year I shall come, and Sarah shall have a son." Not only so, but Rebecca also, though she conceived both sons by one man, by Isaac our father, even before the children were born, or had done anything either good or bad, in order that the elective purpose of God might be affirmed to depend not

upon works but upon the will of him who makes the call—it was declared, I say, to Rebecca, “The elder shall serve the younger,” in exact accord with the scripture, “I have loved Jacob; I have withheld my love from Esau.”

God's will declared absolute by God himself.

9, 14–18.

Does it follow that there is injustice with God? Not at all. God says to Moses “I will have mercy upon him on whom I have mercy, and compassion for him for whom I have compassion.” Mercy accordingly belongs, not to him who wishes or who works, but to God, its source. The scripture says to Pharaoh, “For this end and for no other I raised thee up, that in thee I might show my power, and that my name might be proclaimed in all the earth.” It follows that God has mercy upon whom he wills and “makes obdurate” whom he wills.

The fact of creation a complete answer to such as do not acquiesce in God's will as absolute, and explains the history of God's dealings.

9, 19–29.

You will retort, no doubt, “If this be so, why does God impute blame? Can a man resist his

will?" Nay rather, the case is thus: "Why should you, a man, speak back to God? Shall the thing made say to its maker, 'Why did you make me thus?' Has not the potter the right to do with the clay what he wills, and to make from the same paste one vessel of price and another for ignoble use?" What if God, desiring to declare his wrath and to make known the extent of his power, has borne most patiently with such as, having drunk full of his wrath, are qualified wholly for destruction, in order that he may make known the resources of his glory, prepared for such as have drunk full of his mercy, whom he has prepared beforehand for glory, whom also he has called, even us, not only from Jews, but also from gentiles, as indeed he says in Hosea: "I will call that my people which was not my people, and her beloved who was not beloved; and it shall come to pass that in the place in which it was said, 'Such as you are not my people,' there shall men be called to be the sons of the living God." Isaiah too lifts up his voice respecting Israel, "If the number of Israel's sons shall be as the sand of the sea, the remnant shall be saved; for Jehovah shall bring his word to pass upon the earth, completing and determining it." It is as Isaiah has elsewhere prophesied, "Unless the Lord of Hosts had left descendants among us, we had become as Sodom, and been made like Gomorrah."

The light which this throws upon Israel's failure.

9, 30-33.

The inference to be drawn is plain. Gentiles who have never tried to realize righteousness have found righteousness, the righteousness created by faith, whereas Israel, though ever trying to realize a law of righteousness, have not got so far as that law. Why? Because they have not sought it by faith, but have imagined they could do so by works. They have stumbled "on the stone placed there," as the scripture says, "for that end." "Behold! I place in Sion a stone to stumble upon, and an obstructing rock, and he that has faith in it shall not be shamed."

Israel has not seen that the one way to achieve righteousness is to do so through faith in the Messiah in whom the law culminates. Works cannot save.

10, 1-13.

Brothers, I desire with my whole heart that Israel should be saved; I entreat God to grant my desire. This I can say for them, that they are jealous for God's honour. Nevertheless this jealousy is not matched with knowledge. Ignoring the righteousness of God, and desiring to frame

a righteousness of their own, they have not resigned themselves to the righteousness of God.

The law contemplates the Christ as providing righteousness for every one who has faith. Speaking of the righteousness created by law Moses writes, "A man shall have life by it, if he has carried it into practice" (an impossible condition). But as for the righteousness created by faith, it finds expression in these terms: "Do not say," in your heart, "Who shall ascend into the heaven" (that is, to bring Christ down thereby), or "Who shall descend into the pit" (that is, to bring Christ thereby back from the dead)? It tells you not to say that; but what does it tell you? "The word is near you, in your mouth, and in your heart," the word, that is, or expression of your faith. And this is just what we preach, namely, that if you will confess "with your mouth" JESUS IS THE LORD, and will believe "in your heart" that God raised him from the dead, you shall be saved. With the heart men so have faith as to find righteousness, and with the mouth they so confess as to find salvation.

Such is the meaning of the words, "None that has faith in him shall be shamed," no distinction being made between Jew and Greek, forasmuch as the self-same Lord is Lord of all, having enough and more than enough to satisfy all who call upon

him. "Every one who will call upon the name of the Lord shall be saved."

In spite of God's messengers, Moses and the prophets, in spite of knowledge, Israel has refused to obey.

10, 14-21.

Now before a man can call upon God, he must have faith in God; before he can have faith, he must hear God; before he can hear God, a herald must declare God's will; before the herald can declare it, he must be commissioned. "Pleasant indeed is their advent who are charged with a gospel of bliss."

Nevertheless, to this gospel not all have hearkened. Isaiah says "Has ever a man, O Lord, found faith through our message?"—Faith, you see, follows on the message men hear; and the message consists in its burden, Christ.—Can it be said, I ask, that they have not heard the message? No; they have heard, and more; "Their voice was uttered to all the earth, and their burden to the ends of the world." Or, that Israel has not known? No; to begin with the first, Moses says, "I will move you to jealousy at that which is not a nation; against a nation devoid of understanding I will excite you to anger." And Isaiah boldly

declares, "I have been found by those who sought me not; I have revealed me to those who inquired not of me." Then he addresses Israel: "All day long I have held my hands out to a people disobedient and contradictory."

The few, however, fulfilling the condition, have obtained the promise.

11, 1-10.

This being so, has God, I ask, rejected his people? Certainly not. I am myself an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. No. "God has not rejected his people" whom he foreknew. You cannot but recollect the words of scripture in the passage in which Elijah pleads with God concerning Israel; "Jehovah, they have slain thy prophets; they have digged down thine altars, and I alone am left, and they seek my life." What is the response? "I have reserved" for myself "seven thousand men who have not knelt to Baal." Precisely in the same way at the present time there is a remnant chosen out by grace; and if by grace, works have no more to do with the choice; otherwise grace is turned to something that is not grace.

What follows? That which Israel earnestly

seeks Israel has not obtained, but the elect have obtained it, the rest showing themselves insensible to it, just as it is written, "God has assigned them a spirit of stupor, eyes that they see not with, and ears that they hear not with even to this day." And David says, "Let their table ensnare and arrest them, and bring upon them failure and retribution; let their eyes be obscured that they see not; and bow thou their backs down for ever."

And even out of the evil of the many good comes to the gentiles and through them to Israel, and through Israel to more.

11, 11-12.

Now was this failure, I ask, ordained for their fall? No; but by their lapse salvation comes to the gentiles, that the gentiles should provoke them to emulation. If then this, their lapse, is a priceless advantage to the world, and this, their discomfiture, a priceless advantage to the gentiles, much more priceless shall be their state of achievement.

The gentiles in turn are warned that, if possible, God's will is even more absolute for them than for Israel.

11, 1-24.

I have something to say to you who are gentiles. Being the apostle of the gentiles, to that extent I make much of my office, in the hope that I may excite the emulation of my own race and save some among them. If their rejection is the reconciling of the world, can their acceptance be other than life from the dead? If the firstlings of the meal are consecrate, so is the baked bread; if the tree's root is consecrate, so also are its branches.

But of those branches if some have been severed from the tree, while you, a wild olive, have been engrafted among them, and have come to participate with the root, just as do they, in the fatness of the olive, you ought not to think yourself better than the branches. If you do so, still it is not you who support the root, but the root that supports you. You will say, no doubt, "Branches have been severed from the tree that I might be grafted upon it." Be it so. They were severed from the tree for their want of faith. As for you, your faith has put you where you are. Instead of pride you should feel dread. If God has not spared the natural branches,

he will not spare you either. You must recognize that if God is good, he is also severe; severe to such as have fallen, whereas God is good to you if you continue in his goodness. Otherwise you shall be cut away like the others. Those others too, even they shall be grafted in, if they do not continue in their unbelief. God has the power to graft them in once more. If you have been severed from that which is by nature a wild olive, and have been grafted contrary to nature upon a good olive, much more shall these, its natural branches, be grafted upon the parent tree.

The necessity for this warning.

11, 25-29.

It may be that your imagination would lead you astray, if you were left in ignorance, and for that reason, brothers, I am anxious that you should understand the secret counsel of God in this, that a partial insensibility has fallen upon Israel, until the completed state of the gentiles be inaugurated; and this condition once fulfilled, all Israel shall be saved; as it is written, "The deliverer shall come out of Sion; he shall remove ungodliness from Jacob. This is the covenant that I shall give them, when I take away their sins." In respect of the gospel they are no doubt enemies to your

advantage, but in respect of their election they are beloved for their fathers' sake. God's gracious gifts and God's call are irrevocable.

God's will absolute, but beneficent.

11, 30-36.

Just as at one time you yourselves disobeyed God, whereas now through Israel's disobedience you have obtained mercy, so for the time being Israel have disobeyed, that through the mercy vouchsafed to you they also may themselves obtain mercy. God has included all men together in disobedience that he may have mercy upon all. How unfathomable, how inexhaustible are the wisdom and the knowledge of God! How inscrutable are his verdicts; his methods how hard to explore! "Who has understood Jehovah's purpose? Who has been his counsellor? Or who has first given to him, and shall be requited of him?" From him and through him all things are, and in him end. To him be glory everlasting! Amen.

THE DOCTRINE OF RIGHTEOUSNESS AS AFFECTING CONDUCT

The bearing of creed upon conduct 12, 1-2: the duty of the righteous as members of the brotherhood 12, 3-21: as members of the state 13, 1-14: in respect to certain contentious questions 14, 1-15, 13.

Doctrine the sanction of conduct.

12, 1-2.

I ENTREAT you, brothers, to prove your sense of God's mercies by presenting your lives as an acceptable sacrifice, a living victim consecrated to God, which for you is become a religious duty sanctioned by reason. Instead of falling in with the conventions of this world, I would have you so changed in nature itself by the transformation of your will as to discern what the will of God is, a thing good, and admirable, and perfect.

The duty of the righteous as a member of the brotherhood.

12, 3-21.

By the grace that is given to me I say to every one who is anybody among you, not to think more of himself than he ought, but to think how best he shall regulate his own life in proportion to the measure of faith that God has severally imparted to him. Just as in our one body we have many members, and these members have not all the same function, so we many form one body in Christ, and severally are members of the rest. Possessed of gifts differing according to the grace that has been given to us, let us exercise these gifts aright—spiritual insight in proportion to our faith, practical duties in their proper sphere, teaching others to the extent of the teacher's powers, or exhorting them in the same degree, dispensing charity with simplicity, presiding over others with zeal, performing works of mercy with cheerfulness. Let your love be something real, all detesting what is evil, all attached to what is good; in brotherly love cherishing affection to one another, in esteem each putting others before himself, in earnestness hanging not back, in spirit ardent, very slaves of your opportunities, when

you have cause for hope rejoicing, when suffering comes enduring it, in your prayers assiduous, taking your share in the needs of the saints, anxious to show hospitality. Bless your persecutors, yes, bless, not curse; share your neighbour's joy, and share his tears; having all common sympathies, not aspiring to pre-eminence, but with the humble avoiding notice. Pride not yourselves on your discernment; returning no man wrong for wrong, absorbed in what is good for all men to see; if it be possible, so far as it depends on you, living in peace with all men; not retaliating, beloved brothers, but give place to the wrath of God. "Vengeance is mine," it is written, "I will repay" saith the Lord. But "if your enemy hungers, give him bread; if he thirsts, give him drink; for by so doing you will heap coals of fire upon his head." Do not let yourself be overpowered by evil, but overpower evil by good.

*The duty of the righteous as a member
of the state.*

13, 1-10.

It is incumbent upon every person to submit himself to such as are invested with superior authority. There is no such thing as authority unless by the will of God, and all who are invested

with authority have been appointed by God. Therefore in resisting authority a man resists God's ordinance, and all who so resist shall incur God's judgment. From the magistrates a good action has nothing to fear; only a bad action. If you would have no cause to fear authority, let your conduct be innocent. You will then be commended by authority. He who exercises it is God's dispenser of good to you. But if your conduct be bad, then fear the authority of the magistrate. It is not for nothing that he has power to inflict death. He is God's dispenser to execute the wrathful vengeance of God upon an evil doer. Submission is therefore required from you, not only if you would escape that wrath, but also if you would satisfy conscience. It is to maintain authority that you pay taxes. The magistrates are God's officers, indefatigable workers for this end. Render to them all each his due, tribute if tribute you owe, taxes if taxes, fear if fear, respect if respect.

Owe nothing to anybody except the one debt of love to each other. He who loves his neighbour has kept the whole law. The sentence, "Thou shalt not commit adultery," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not covet," or any other injunction of them all is summed up in this one saying "Thou shalt love thy neighbour as

thyself." Love commits no wrong against a neighbour. Therefore love is the law's completion.

The motive.

13, 11-14.

And this, because you have learned what the time demands, that the hour is already come for you to awake from sleep. Salvation is now nearer us than when we began to have faith. The night is advanced. The day is upon us. Let us therefore put off the works of the dark, and don the armour of the light. Let us live as befits men who realize that they live in the day, not in carousing and drinking, in sensual indulgence and dissipation, in quarrelling and jealousy. Nay, put on, I entreat you, the Lord Jesus Christ, and let not the body so engross you that you give way to its passions.

The duty of the righteous in respect to certain contentious questions.

14, 1-15, 13.

Although in his faith a man show weakness, I bid you welcome him to your society without desiring to contest his opinions. One man has the faith to eat anything; another, being weak in faith, eats herbs. Why should he who eats despise

him who does not eat, or why should he who does not eat judge him who does, if God, that is, has once welcomed him? Who are you that you judge the servant of another? It is for his own master to say whether he stands or falls. "Stands" will be the verdict; for his master has power to make it such.

One man esteems one day better than another, another man esteems all. Let everybody be convinced in his own mind. Whatever a man thinks of a day, he so thinks to the Lord. He also who eats eats to the Lord, seeing that he thanks God for what he eats; and he who refrains from eating refrains to the Lord, and thanks God. Not one of us lives to himself; not one of us dies to himself. If we live, we live to the Lord; if we die, we die to the Lord. We are indeed the Lord's both if we live and if we die. It was for this end that Christ died and lived that he should become the Lord of men both dead and alive.

But you, why judge your brother? or you, why despise your brother? We shall all stand before Christ's tribunal. It is written, "As I live," saith Jehovah, "not a knee but shall bow to me; not a tongue but shall confess to God." Each one of us shall answer to God for his actions.

Let us therefore never again judge each other.

If judge you will, then rather judge it well not to place in your brother's way any impediment, anything to obstruct his progress. I am sure, nay, I am persuaded in the Lord Jesus, that nothing is unclean in itself, unless in so far as it is conceived to be unclean. To him who so conceives of it, it is unclean. If in regard to what you eat your brother is grieved, you forget that what you do should spring from brotherly love. Do not by what you eat destroy one for whom Christ died. Let not that which is good in you be spoken of as evil. The kingdom of God consists not in eating and drinking, but in righteousness, and peace, and joy in the Holy Ghost. Whosoever in this matter accepts the servitude of Christ has the favour of God and the esteem of men. Accordingly let us seek to further the cause of peace and of spiritual progress in our relations with one another. Let not concern for what you eat tempt you to upset God's work. All things are clean, no doubt, but it is ill for the man who so eats as to hinder another's progress. It is well not to eat meat or to drink wine or to do anything at all by which your brother's progress is hindered. The faith which you have you must keep to yourself for God to see. Happy is the man who has no cause to judge himself in a matter which he approves. The man, however, who has

doubts about eating is condemned at once, if he eats, because he is not actuated by faith; and every act which is not prompted by faith is sin.

We who are strong ought to bear the weaknesses of those who are not. We ought not to please ourselves. Each of us should please his neighbour to the length of doing what is good so as to further his spiritual welfare. Christ certainly did not please himself. On the contrary "The rebukes of those who rebuked thee" says the scripture "have fallen upon me." This, like all else that has been written in the past, was written for our instruction, that through perseverance and through the admonition of the scriptures we might hold fast our hope. May God who vouchsafes that perseverance and that admonition grant you such sympathy one with another in Christ Jesus that with one mouth you may with one mind glorify the God and Father of our Lord Jesus Christ.

This is the reason why I bid you welcome each the others, just as Christ has welcomed us into the glory of God. For Christ, I assure you, made himself the servant of the circumcision to maintain the veracity of God by confirming the promises made to the fathers, and that the gentiles should magnify God for his mercy. Yes; that the gentiles should acknowledge the mercy of God, as is implied

in the scriptures—"For this reason I will confess to thee among the gentiles and will praise thy name"; and again, "Make glad, ye gentiles, with his people"; and again, "Praise Jehovah all ye gentiles; and let all the peoples praise him"; and again in Isaiah, "The root of Jesse shall flourish, and he that arises to rule over the gentiles. In him shall the gentiles hope."

May the God in whom you hope so enrich you with all joy and peace in the exercise of your faith that in that hope you may abound by the power of the Holy Spirit.

EPISTOLARY CONCLUSION

The letter a reminder addressed to a gentile church from one whose labours among gentiles have been greatly blessed 15, 14-21 : his success elsewhere the cause of his delay in visiting Rome. Intentions and wishes 15, 22-33 : recommendations, greetings, and warnings 16, 1-20 : greetings from friends and conclusion 16, 21-27.

Even if these counsels are not needed, the apostle of the gentiles is bound to offer them, more especially when his labours have been so blessed.

15, 14-21.

I AM assured, my brothers, even though I have no personal knowledge of you, that apart from any counsel of mine you are rich in goodness, filled with knowledge of every kind, well able even to counsel one another ; but in part I have written to you with some unreserve because I wish to recall these thoughts to your minds. In so doing I have relied upon the grace given me from God, which has made me the minister of Christ Jesus to the gentiles, so discharging the

priestly duties of the gospel of God as to make my offering, the gentiles, an acceptable offering, consecrated by the Holy Spirit.

I have indeed cause for triumph in Christ Jesus in respect of work for God. Of that work I will not be so foolhardy as to mention aught save what Christ has achieved by me in promoting the obedience of the gentiles, by word and act, by force of signs and miracles, by force of the Spirit, so that from Jerusalem and the country round as far as to Illyricum I have made good the preaching of the gospel of Christ, earnestly desiring the while to preach it in no place save where Christ's name had not been proclaimed, that I might not build upon foundations laid by others, but that "they should see to whom his story has not been announced, and they that have not heard of him should understand."

Sundry explanations.

15, 22-33.

This is the reason why on most occasions I was prevented from visiting you ; but now, having no longer scope in these parts, and possessed these many years with an eager desire to visit you, when I do travel to Spain—for I hope

to see you on my journey to Spain, and to be brought on my way by you, when I have once in some degree satisfied my wish to know you—but now, as I meant to say, I am on my way to Jerusalem in the interests of the saints there. For Macedonia and Achaea have thought fit to make a contribution for the poor among the saints at Jerusalem. They have thought fit, I say, and indeed they are their debtors; for if the gentiles have shared in their spiritual blessings, these in turn owe it to them to aid them with their temporal blessings. When I have performed this duty, and securely conveyed to them this return, I will start for Spain through Rome; and I know that in this visit I shall come to you in the plenitude of Christ's blessing.

I entreat you for the sake of our Lord Jesus Christ and for the love whereby the Spirit unites us to join in my earnest prayers to God on my behalf, that I may be protected from the unbelievers in Judaea, and that the service on which I am bound to Jerusalem may prove acceptable to the saints. I shall then come to you in joyful thankfulness, and shall by God's will repose with you. The God of peace be with you all! Amen.

Their good offices asked for the bearer of the letter.

16, 1-2.

I commend to you Phoebe, who is one of our brotherhood, a helper in the Church at Cenchreae, and bid you welcome her in the Lord with all christian courtesy, and to aid her in any business for which she asks your aid. She has herself stood by many and has stood by me.

Greetings.

16, 3-16.

Greet Prisca and Aquila, who have worked with me in Christ Jesus, who to save my life once laid their own neck on the block—to whom I am grateful, and not I only but all the gentile Churches also—and greet the Church in their house. Greet my beloved friend Epaenetus, the firstfruits of Asia gathered to Christ's garner. Greet Mary, who has devoted herself to our cause. Greet my compatriots Andronicus and Junias, who once shared imprisonment with me, men of note among the Apostles, and in Christ before me. Greet Ampliatus my friend loved in the Lord. Greet Urban our fellow-worker in Christ, and my beloved friend Stachys. Greet Apelles, the esteemed in Christ. Greet the members of Aristobulus' household.

Greet my compatriot Herodion. Greet such of the household of Narcissus as are in the Lord. Greet Tryphaena and Tryphosa who labour in the Lord. Greet my beloved friend Persis who has laboured well in the Lord. Greet Rufus, the elect in the Lord, and his mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and their associates in the brotherhood. Greet Philologus and Julia, Nereus and his sister, Olympas too, and all the saints associated with them. Greet one another with a holy kiss. All Christ's Churches greet you.

May the brotherhood in Rome be saved by its own vigilance from the designing men who have disturbed the peace of some brotherhoods elsewhere.

16, 17-20.

Let me entreat you, brothers, to be on the watch against men who act contrary to the doctrine which you have been taught, and cause the dissensions and the obstructions to progress of which you may have heard. Pray avoid them. Such persons are not servants of our Lord Christ, but of their own appetites; and by their benign language and benedictions they delude the hearts of the guileless. And they may make you their prey; for the fame of your obedience has reached

the ears of all men. I have indeed cause for joy in you, but I should like you to be wise in what is good and innocent in respect to evil. The God of peace shall ere long crush Satan under your feet. The grace of our Lord Jesus be with you.

Greetings from others than Paul himself.

16, 21-23.

My workfellow Timothy greets you, and my compatriots Lucius, Jason and Sosipater. I Tertius, who pen this letter in the Lord, greet you. Gaius, my host and the host of the whole Church, greets you. Erastus, treasurer of Corinth, and his brother Quartus greet you.

Conclusion.

(Written perhaps by St. Paul's own hand.)

16, 25-27.

Now to him who is able to give you the strength promised in my gospel, nay, in the preaching of Jesus Christ, wherein is revealed the secret counsel of God withheld for long ages but now disclosed, and through prophetic writings made known by the command of the eternal God unto all the gentiles, who are thereby invited to the obedience that is faith—to the only wise God be glory through Jesus Christ for evermore. Amen.

ST. PAUL'S EPISTLES
TO
THE THESSALONIANS
AND TO
THE CORINTHIANS

A NEW TRANSLATION

BY THE LATE
W. G. RUTHERFORD
FORMERLY HEADMASTER OF WESTMINSTER

WITH A PREFATORY NOTE BY
SPENSER WILKINSON

MACMILLAN AND CO., LIMITED
ST. MARTIN'S STREET, LONDON
1908

PREFATORY NOTE

To scholars the name of W. G. Rutherford will be the best voucher for the value of this work. But a translation is meant to be useful to those who are not scholars. They may be glad to be told what manner of man Rutherford was, and why they may expect from this translation rather than from another to get to know what St. Paul had to say.

It has therefore been thought that a brief introduction to the translation should be written by one of those who knew the man and his work, and who could say how his studies of St. Paul came to have their place in the labour of his life. The request made to me to do this comes so near to what he would have wished, though no one knew better than he how remote are my occupations from his own, that I gladly attempt it, knowing that to him the sincerity of what I shall say would cover up its shortcomings. My work has been made

easier, and the pleasure of doing it increased, by the kind and much-needed help of W. P. Ker, Rutherford's friend and mine.

In 1874, as an undergraduate of Merton, I became a Volunteer in the Oxford University Corps. In those days the Merton and Balliol contingents formed part of the same company. Among the Balliol men with whom from time to time I stood shoulder to shoulder was W. G. Rutherford. He was a genial comrade, full of spirits and humour, so that across all the intervening years I still see his smiling face and hear his laugh. In thought and action he went his own way, caring little for the fashion, his exuberant energy controlled by an uncommonly shrewd good sense.

In December 1895 I went as a dramatic critic to see the Westminster play. Looking round the audience during one of the pauses I caught sight of a striking face—a profusion of white hair, piercing eyes, a prominent nose, the closed lips expressing a character formed in the hard school of life, the occasional smile revealing a temper that had retained its sweetness. I had seen a good many great men, but rarely had a face so much attracted me. Who could he be? His dress proclaimed him a clergyman, and he was evidently a person in authority. He must be the Head Master. “But surely,” I said

to myself, "the Head Master of Westminster is Rutherford!" and then as I went on looking I began to recognise in the features shaped and sculptured by care and concentration the man I had known in the bloom of his youth. In the next interval I went up to him. "Are you not Rutherford?" I said, and immediately his face lit up with recognition. He carried me off to his house, and we saw little more of the play that night. Thus was renewed an acquaintance which quickly ripened into intimacy, and for twelve years I had no greater delight than to spend an hour or two in Rutherford's study at Westminster on my way to the *Morning Post* in the evening, or to go down to his house in the country to spend a day or two with him.

William Gunion Rutherford was born July 17, 1853, the second son of the Rev. Robert Rutherford of Mountain Cross, Peeblesshire, and Agnes Gunion. His first lessons were from a Scottish dominie, whose notion of teaching Latin was to read much rather than with the microscope, and to this Rutherford always attributed the fact that he could read Latin with a fluency that seemed unattainable in Greek. He passed through the Glasgow High School to St. Andrews, and went up to Balliol as an exhibitioner in 1873. He was a good scholar and loved Greek. The springs of life welled copiously

within him, and his autonomous spirit was impatient of the bounds set by the traditional Oxford course of *litterae humaniores*. After two years of pure scholarship he turned to Chemistry and took his degree in Natural Science. The change of subjects relieved his feelings but did not alter his bent. His chemistry notebooks used to be scribbled over with Greek iambs. In 1876, after taking his degree, he became an assistant master at St. Paul's, and in 1878 published a short *Greek Accidence* based on the principle of getting rid of forms unknown to the Attic language, and of teaching the normal usage rather than the exceptions. In 1881 appeared from his hand *The New Phrynichus*, a revised text of the *Ecloga* of the grammarian Phrynichus, with introductions and commentary.

He felt that the study of Greek had suffered severely from a want of that definiteness which was at one time the peculiar honour of English scholarship, and it was the aim of this work to help towards a rigidly scientific study of the phenomena of the Greek language.

The New Phrynichus was immediately recognised as the work of one of the first Atticists of the day. It was followed in 1883 by a text of Babrius, edited with introductory dissertations, critical notes, commentary, and lexicon. Babrius was an Italian who in the time of Alexander Severus (A.D. 222-

235) wrote in Greek verse a series of the kind of fables attributed in antiquity to Æsop. The text of most of these fables is derived from a manuscript discovered in 1840 on Mount Athos, which in 1857 found its way into the British Museum. In choosing Babrius as the subject of an exhaustive study, Rutherford seems to have had two objects in view. In the first place, the careful critical examination of a work written in Greek in the third century by a writer whose native language was not Greek, could not but throw light upon the literary Greek of that period; and secondly, the fact that the manuscript, written in the tenth or eleventh century, is in the British Museum, gave him the opportunity of that minute study of a Greek manuscript without which a man can hardly become a critical scholar. Accordingly, Rutherford, whose power of taking pains surpassed what most workers imagine to be possible, copied out the whole manuscript time after time, and thus not only familiarised himself with the text but learnt from his own mistakes to understand the kind of errors to which copyists are liable.

The *Babrius* was felt by scholars to be worthy of the hand that wrote *The New Phrynichus*. Its author in June 1883 was elected to a tutorial fellowship at University College, Oxford. Almost immediately afterwards the Head Mastership of Westminster fell vacant, and Rutherford, urged by

Jowett and other friends to become a candidate for the post, was elected.

To Westminster School he gave eighteen laborious years. During all those years besides his school duties he carried on the not less exacting work of scholarly research and its corollary, the effort to improve the method and substance of classical teaching. Thus he spent the Christmas vacation of 1889 in writing an elementary *Greek Syntax*, a concise, clear, and fresh account of Greek constructions, to accompany a new and improved edition of his *Accidence*. In 1889 he published an edition of the fourth book of the *History of Thucydides*, in which he maintained the thesis that the text of that author owes its present shape to the early incorporation into it of a number of marginal or interlinear glosses. In 1892 he undertook a first recension of the then newly discovered fragments of Herondas. In 1896 appeared the first two volumes of a revised and emended text of the *Ravenna Scholia to Aristophanes*, with a translation and with critical notes justifying the emendations. It was to be followed by a volume deducing what is to be learned from the *Scholia*; but the triple labour of directing the school, of teaching, and of advancing the world's knowledge of Greek had told heavily on Rutherford's health and strength. His

health broke down, and in 1899 he was sent for a voyage round the world. He came back to the school better, but hardly restored to strength, and in 1901 he resigned the Head Mastership and went to live at his country house, Little Hallands, in the quiet secluded vale of Bishopstone, near Newhaven. There it was his delight to receive his friends, to talk with them over a pipe on the lawn or in his study, and to pass as much time as possible in making his garden grow. In his more vigorous days he had been fond of a ride over the Downs, but of late years he was not equal to mounting a horse, and his walks were restricted. Nothing long interfered with his studies. While still at Westminster he had collected into a volume entitled *The Key of Knowledge* the sermons he had preached to the boys, sermons which for sincerity of thought and masterly expression have few equals, and in 1900 he published a new translation of *St. Paul's Epistle to the Romans*. At Little Hallands, though much impeded by ill-health, he completed his work on the Scholia to Aristophanes, the third and last volume being entitled *A Chapter in the History of Annotation*.

In this volume Rutherford revealed the constructive power and creative imagination of a great scholar. In 1896 he had described the

Scholia as "thousands of mutilated, contorted, contaminated fragments from numerous commentaries, dissertations, and dictionaries, compiled at diverse dates, in diverse places, with diverse aims, some of them for the purpose of illustrating the text of Aristophanes, others in the desire of deducing from it information respecting the Athens of Aristophanes' day, others again with no better object than the picking up of odds and ends of Attic grammar and diction." By treating this rubbish-heap as a geologist treats a pile of old stones he made it tell the history of Greek letters and of the Greek mind in relation to them backwards from 1453 to the time of Aristophanes himself. He restored the Greek schoolroom, and traced its working through the centuries of the Roman Empire down to the end of the Dark Ages; and this historical restoration enabled him to put his finger on that weakness of the Greek school which caused its degeneracy, the practice of relying upon notes instead of allowing "the WORD, clear in itself and finely attuned, uttered by Greeks to Greeks long ago," to speak unhampered to their pupils. Thus he wrought anew the miracle of scholarship. The prophet was set down in the valley which was full of bones: "There were very many in the open valley, and they were very dry." "Can these bones live?" was the

question put to the prophet, and the answer was: "I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

The mastery revealed by Rutherford, in *The New Phrynichus*, of the Greek which was spoken at Athens at the time of the Peloponnesian War, gave him a basis such as few men have possessed for the study of later forms of Greek. His work on Babrius familiarised him with the literary Greek of the third century. His study of the Scholia of Aristophanes showed him the process by which the one had passed into the other. His method, which led him carefully to distinguish between the language of letters and the speech of everyday life, rendered him peculiarly apt to enter into the labours of those who were exploring the spoken Greek of the first century as it had been spread by the conquests of Alexander over the countries of the Levant. In this exploration he became one of the pioneers. Upon this form of Greek speech his interest gradually centred, for it is in this speech that, to use his own words, "are enshrined the oracles of God." As his studies in this field progressed, it became clear to him that much of the obscurity and difficulty of the New Testament was due to the translators' ignorance of the language in which the books

of the New Testament were written. Only in quite recent times was that language beginning to be understood, and as he felt that he had acquired some grip upon it, he thought that he could render no better service to his fellow-men than by the attempt to write in English what St. Paul wrote in first-century Greek. He doubted whether any man could produce an acceptable new version of the Gospels, but he thought that the Epistles of St. Paul both admitted of and required such treatment. The Epistle to the Romans he had published in 1900 while still at Westminster. In 1904, when he had completed his work on the Scholia, he returned to the translation of the Pauline Epistles. His whole heart was in this work, to which he brought the knowledge, the judgment, and the experience acquired during a lifetime of research. During his last three years he constantly talked to me about it, for his deep interest carried him beyond what had until then been his habit of reticence about any particular task on which he was engaged. In the Christmas holidays of 1906 I went down one Saturday to Little Hallands. He took me into his library and read me from his manuscript a portion of the First Epistle to the Corinthians. There were in it expressions which puzzled me, because in my ignorance of the common Greek of the first

century I did not know how the precise shades of meaning which they brought out could be proved to represent the Greek text before me. At each of these points I asked questions, and in each case Rutherford explained, with the complete command of his materials that marks the master scholar, the reasons which had decided him to adopt the particular word or phrase which he had chosen. I wished that I could have extracted from him and recorded such explanations for the whole of his version, and I had hopes of many a future afternoon to be spent in that way. He then read me without interruption his version of the thirteenth chapter, and when he had finished I had to struggle with the deep feeling aroused not merely by the matter and form of what he had read, but by my perception that I was in the presence of a great man, throwing his whole soul into the effort to interpret a spirit to which he was akin.

That day he read no more, and that was our last conversation. He had complained of a slight cold, and in the evening instead of coming down to dinner he went to bed, and was found next day to be in the grip of influenza, from which in due time I heard of his recovery. Within a month I was on my way to the East, and on my return to England towards the close of May was for a time

too busy to pay visits. On the evening of Friday the 19th of July 1907 was brought me a telegram announcing his death.

The translation of St. Paul's Epistles was left on his desk, written out evidently ready for press, in the order—I. Thessalonians, II. Thessalonians, I. Corinthians, II. Corinthians as far as chapter viii. verse 15, and verses 16 to 24 had been written out in pencil. This MS. is here faithfully reprinted with the very few notes which accompanied it.

It is one of the marks of a great man that when his work is over, it reveals a continuity, the outcome of some single purpose, perhaps at no time clearly apprehended, yet in the event completely realised. In *The New Phrynichus* and in his *School Grammars* Rutherford defined the pure Attic dialect. In his *Babrius* he tracked out the corruptions and the misunderstandings to which it was exposed at the hands of later generations of teachers. The *Thucydides* dealt with a particular form of the corruption of texts. The volumes on the *Scholia* explored the perversions and misapprehensions which arose from the too often misplaced labours of commentators. They led to the conclusion that an ancient writer's meaning is expressed in his written word, and that the only way to understand him lies through the systematic

or scientific study of the language in which he wrote. The translations from St. Paul are the application of this method to the Word in which was conveyed to mankind the message which Rutherford held to be most worth receiving.

The vocation of the scholar appears at first sight to withdraw a man from the great current of life and to make him a recluse. It is true that in this field, as in every other, great achievements are possible only to profound and prolonged concentration. By that concentration, however, the honest worker is not severed from but brought nearer to his fellow-men, his sympathies and interests are not narrowed but expanded, and the effort by which he attains to mastery raises him to the level of the best men of his time. This was Rutherford's case. When in the later years of his Head Mastership public or social duties brought him into contact with those who as statesmen, lawyers, soldiers or writers were in the van of English life, he stood out amongst them with the distinction of a man who is not afraid to be himself. His sympathies were wide so that he could enter into other men's labours, his insight keen and quick, his judgment always even. No scholar of high attainments was ever more absolutely free from pedantry.

Not until a man is gone do we know what he

was to us, and then we know it by the gap. Not until it is finished can we judge of his work. At first it seemed to me terrible that Rutherford, a man of exactly my own age, in his own field pre-eminent, with a force, a grasp, a judgment, in my experience unequalled, had ceased from his work at fifty-four. He had dug so deep and laid such great foundations that it was natural to hope for a corresponding visible superstructure. Yet as the months pass a new light dawns upon me. The foundations which Rutherford laid were laid not for one man's work but for that of generations of scholars, and his labours in establishing basic principles for the study of Greek were to him a propædeutic for a second great service to his fellow-men, a service of which the need is appreciated among those Englishmen who are to-day thinking of their religion, the fresh interpretation of St. Paul.

SPENSER WILKINSON.

99 OAKLEY STREET,
CHELSEA, *March 4, 1908.*

THE FIRST EPISTLE TO THE THESSALONIANS

Paul, and Silvanus, and Timothy

To the Church in Thessalonica inherent in
God the Father and in the Lord Jesus Christ.
God bless and prosper you !

We thank God always for you all, naming you in our prayers, recalling perpetually your acts of faith, your work of brotherly love, and your unwavering hope in our Lord Jesus Christ, as often as we seek the presence of our God and Father. How can we forget, brothers beloved of God, the circumstances of your election? Our gospel was not imparted to you as a form of words only ; it was instinct with force, alive with the Holy Spirit, and powerful to convince. Nor for your part can you forget what you thought then of our endeavours to serve you. Nay, you set yourselves to copy us, in other words, to copy the Lord. You accepted the word, when to do so entailed great suffering,

and rejoiced in it with joy from the Holy Spirit ; and you became thereby a pattern to all believers in Macedonia and in Achaëa. You are the cause that the word of the Lord is in everybody's mouth in Macedonia and Achaëa ; and not in these places only but in all, your faith in God is so generally known that it is unnecessary for us to talk of it. We could not better the common account of the welcome we got from you or of the eagerness with which you turned to God, parting with your idols in order to serve a God living and real, and to await the coming of his Son out of heaven, whom he raised from the dead, Jesus our deliverer from the judgment to come.

You at any rate have no need to be told that the visit we made to you at that time was not thrown away. Just before, in Philippi, we had, as you know, been roughly used and illegally treated, yet in the strength of our God we took courage to tell you the gospel of God. It was not at all easy. The appeal we make to men is not a product of self-delusion or of self-interest, nor does it rely upon adroit presentment. It is an appeal, and nothing more. As we are judged by God fit persons to be entrusted with the gospel, so we tell it, not concerned to please men, but to please God

who reads our hearts. In nothing that we said then did we ever try to please—that much you know ; nor did we make professions for selfish ends—God is our witness ; nor did we seek honour from men, from you or from others, although as Apostles of Christ we might have taken a preponderant place. On the contrary, we carried ourselves among you with a childish simplicity, as a mother becomes a child again when she fondles her children. And with all a mother's affection we should have liked to share with you not only the gospel of God, but our own lives too ; you had so endeared yourselves to us. You remember we worked for our living and worked hard. We declared to you the gospel of God, nevertheless rather than put a burden upon any of you we laboured with our hands night and day. You are our witnesses, and God also, in how innocent, and upright, and irreproachable a manner we behaved to you who believed. Each of you knows for himself that our relations with you were those of a father with his children. We appealed to you, encouraged you, adjured you, to make your lives worthy of God, who invites you to enter his kingdom and to share in his glory.

There is still another reason why we give God thanks perpetually. When you took from our lips the word of God, you accepted it not as a word

from man, but as that which in fact it is, a word from God, actually operative in you who believe. You rivalled the churches of God that in Judaea are in union with Christ Jesus. You endured from your own countrymen sufferings the same in kind and degree as they for their part endured from the Jews, from the men who put the Lord Jesus and the prophets to death and persecuted us; who defy God, and would prevent, if they could, the welfare of the whole world, saying that we shall not impart to the nations the means of deliverance. For they must fill to the full the measure of their sins. The anger of God is upon them to destroy and they are not aware of it.

We have had to part for a short time, and this parting has been for us a bereavement. If out of sight, you have not been out of mind, yet absence has made us anxious out of measure to see you face to face with passionate desire. We determined, therefore, to visit you—I Paul more than once—and Satan stopped us. Source of hope, or ground for rejoicing, or prize for triumphant attainment, or—— Why, we have nothing but you. You are the crown we shall wear in the sight of our Lord Jesus at his coming. You are our title to honour, and ground for rejoicing. At Athens we could bear it no longer. We made up our minds to be left there alone, and we let our brother Timothy go, God's

servant in the gospel of Christ, to inspire you with confidence and so encourage you to vindicate your faith that none should be tempted to betray it in the trials you then suffered. Why tell you again that suffering is our lot? When we were with you, the warning was often on our lips, "We must expect to suffer"; and now suffering has come just as we said and as you know it must. For my own part I could not put up with uncertainty longer; and I sent to make sure of your faith, in case the tempter had tempted you, and our labour should be lost. But our messenger Timothy is just returned, and has given a good account of your faith and brotherly love, and says that you remember us with affection, and always long to see us as we long to see you. This has reassured us. We were altogether miserable and crushed; but your faith has recovered us. Now we have relish for life, if you abide hardily in the Lord. How are we to thank God sufficiently for all the ecstasy that your constancy makes us to feel in the presence of our God, when we ask day and night with vehement earnestness that we may see you face to face and may amend the shortcomings of your faith! May God our Father and our Lord Jesus Christ interpose to remove all obstacles to our visiting you! The Lord make you to increase without stop or stint in your love for one another

and for all, just as we do in our love for you, and so habituate your hearts to love that they shall be faultless in holiness when you shall stand before God our Father at the Coming of our Lord Jesus Christ attended by all his saints !

Next—and about this we ask and implore you in the name of the Lord Jesus to be in earnest—you were apprised by us of the rule to order your lives in a certain way and please God, and you do so order them, but you ought to excel in this more than you do. You remember the instructions we gave you on the authority of the Lord Jesus, namely, that God's purpose is your perfecting in holiness ; that you avoid carnal impurity ; that each of you have the discernment to take a wife of his own to love chastely and reverently—not for the gratifying of passion, as is the case with the gentiles who are ignorant of God—and thereby to escape the temptation to invade his neighbour's home or to take advantage in love of a brother Christian. Every sin of the kind the LORD avenges, as we have told you in the past in all solemnity. God never called us that we should make light of pureness of heart. His call does its work in the hallowing of life. Therefore anybody who in this withholds obedience refuses to obey not man but God, who offers his Holy Spirit to dwell in you.

Upon loyalty to the brotherhood you give us no occasion for touching. You have accepted spontaneously the divine precept to love one another; and this rule you follow with the members of the brotherhood from one end of Macedonia to the other. O brothers, we entreat you to excel yet more. Try to live quietly, and to mind your own business, and to work each at some handicraft. Such is the advice we have given you from the first; and if you take it, you will get a good name from outsiders and be independent.

There is a matter upon which we would have you informed—I mean the fate of friends when they die. To know it will save you from repining as the rest of the world repine, who have no hope. If we believe that Jesus Christ died and rose again, then shall God at the intercession of Jesus bring with Jesus those of us who have gone to their rest. This indeed is the Lord's teaching, that we who shall be alive, who shall continue here till the Lord's coming, shall have no advantage in time over those who have gone to their rest; that with a crash, at the archangel's cry, at the trumpet-call of God, the Lord in his majesty shall descend from heaven; and all who have died faithful to Christ shall arise first; thereafter we who remain alive shall be caught up together with them in the clouds to meet the Lord in the sky; and then we

shall be for ever with the Lord. Make this your theme in assuaging each other's sorrow.

Of the time and the circumstances of our Lord's coming you have no need to be told. We cannot tell you more exactly than you have been told already—"The day of the Lord comes as a thief in the night." When men say "All is well !, there is nothing to fear !", then in an instant destruction overtakes them as labour overtakes a mother with child, and there is no escape. But you are not creatures of darkness that the Day of the Lord should surprise you as thieves are surprised. You have been made free of the light and the brightness of day. We have nothing to do with the night or with darkness. If the rest of the world are asleep, we ought to be awake and alert. Night begets sleep, it begets also the stupor of the drunkard. But we belong to the day ; we ought to have the alertness of men armed with faith and love for corslet, and the hope of salvation for helmet. For whereas God might have visited us with judgment, it has been his will that we should obtain salvation through our Lord Jesus Christ, who died for our sakes, that whether awake in life or asleep in death, we should attain to eternity together with him. Realizing this, encourage one another and reinforce every one his brother's faith, as indeed you do.

Do not forget, we entreat you, those who are active in the affairs of the brotherhood, and are your leaders in the Lord's work, and your instructors. Recompense their labours with the most fervent affection. Live at peace with one another. Try to make the wilful see that they are wrong, give encouragement to the faint-hearted, support the irresolute, be patient with all. Be careful not to repay injury with injury, but make it your practice to cherish kindly feelings towards each other and towards all. Let cheerfulness be a habit. Never discontinue your prayers. Whatever befalls you, be grateful for it. This is God's will respecting you, made clear by the example of Christ Jesus. When the Spirit kindles, let not the fire die out. Do not disdain his suggestions. Rather, assay all things thereby. Stick to the true metal; have nothing to do with the base. May God give you the peace that he alone can give, and make you perfect in holiness. May you be preserved, spirit, mind, and body unimpaired at the Coming of our Lord Jesus Christ. He who calls us may be trusted, and he shall complete his work.

Brothers, pray for us.

Salute the brotherhood one and all with a holy kiss. I charge you in the Lord's name that this letter be read to them all.

The grace of our Lord Jesus Christ be with you !

THE SECOND EPISTLE TO THE THESSALONIANS

Paul, and Silvanus, and Timothy

To the Church in Thessalonica inherent in
God our Father and the Lord Jesus Christ.
God our Father and the Lord Jesus Christ bless
and prosper you !

We have good cause to thank God constantly for you. Your faith increases exuberantly, and your love for one another becomes more fervent, each individual of you all contributing something towards it. So in the Churches of God we cannot help speaking of you with pride for your constancy and faithfulness under all the persecutions which befall you and the sufferings you encounter. And indeed these sufferings attest the equity of God, who ordains that by them you are proved fit to belong to the kingdom of God, in behalf of which you endure them ; whereas it is just in God's sight to repay with affliction the men who afflict you,

but to reward you the afflicted, as he shall reward us, with release from pain, when our Lord Jesus Christ accompanied by angels to enforce his power shall be revealed from heaven in flame of fire, executing vengeance upon such as do not acknowledge God and as refuse assent to the gospel of our Lord Jesus. These shall be punished with lasting destruction removing them from the presence of the LORD and from his irresistible glory, when he comes to be glorified in his chosen people and to be magnified on that day in all who have believed.¹ It is to this our thoughts turn as we pray continually for you, asking that our God may judge you to be deserving of his call, and may give you in all perfection a pleasure in well-doing and a faith achieving miracles, so that the name of our Lord Jesus be glorified in you, and you in him—so effectual is the grace of our God and of the Lord Jesus Christ.

Brothers, we have something to ask from you concerned with the Coming of the Lord Jesus Christ and our summons to muster before him. It is this; that your judgment be not readily set adrift or your peace of mind disturbed by any idea that the Day of the Lord is come. Whatever it rely upon, spiritual suggestion, thing said, or letter

¹ *N.B.*—You believed the testimony which we addressed to you.

misconstrued as conveying warrant from us that it is so, let no man delude you into it, argue as he may. Not till the great defection take place, and the man declare himself who is wickedness incarnate, who exists to destroy, who so defies and disdains all that is held to be God or is worshipped, that he presumes to usurp the sanctuary of God, proclaiming himself to be God—not till then. Do you not remember that when I was with you I often spoke of this? And now you may discern the hand that arrests him from making himself known before his appointed hour. For this obscure force of wickedness is at work already—obscure for a time only, until he who now arrests him be removed. And then the incarnation of wickedness will declare himself—whom the Lord shall destroy with the breath of his lips and shall disarm by the glory of his Presence. At that hour Satan will be busy with all manner of miracles, signs, and prodigies contrived to deceive, and with manifold malignant illusions imposed upon such as travel to destruction, forasmuch as they have not taken the love of truth to shield them from it. Therefore God makes delusion act upon them until they believe the lie, in order that all may be doomed who have disavowed the truth and had pleasure in wrong-doing.

But as for us and you, brothers beloved by the

Lord, we should thank God continually because God chose you from the beginning of time to be saved by the purifying influence of the Spirit and by faith in truth. Such is the destiny to which he called you by the agency of our gospel, in order that you might have part in the glory of our Lord Jesus Christ. So, brothers, stand firm and stick to the doctrines that you have been taught, whether we conveyed them by word of mouth or by letter. Our Lord Jesus Christ himself, and God our Father who has loved us and has in his grace given us a lasting comfort and good hope, put courage in your hearts and make you staunch in everything good, word and work alike!

But this is not all. Brothers, pray for us, asking that the word of the Lord press onwards and triumph, as it did in your own case; asking also that we be delivered from misguided and unprincipled opponents. It is not everybody who is attracted by the faith.

The Lord keeps his promises. He will give you fortitude and will shield you from the aggression of the Evil One. We have confidence in you—the Lord prompts it—believing that all we ask you to do you do and will always do. The Lord remove all bars between you and your goal—love for God and rest in the hope of Christ's Presence.

Brothers, we counsel you in the name of the

Lord Jesus Christ not to be intimate with any of your number who is a loafer and by his manner of life ignores the rules of conduct received by us from others and passed on in turn to you. You know already in what particulars you should model yourselves on us. We were no loafers when we lived among you; we were not beholden to others for the bread we ate, but what we ate we worked for, toiling and moiling night and day rather than become a burden to any of you. Not that we have no right to support, but we then did without it, in order that you might have in us a pattern to go by. Why, when we were with you, we were always telling you that there should only be one rule, "No work, no bread." We speak now, because we are informed that some among you forget this duty, minding everybody's business sooner than their own. To all such it is our behest, our earnest appeal in the Lord Jesus Christ, that they give up meddling and earn their living by the work of their hands.

O brothers, do not tire of doing right. Some may make no response to what is said in this letter. Put them to shame by making it clear to them that they forfeit thereby your intimacy. In other words, do not treat them as enemies, rather as brothers who make a mistake. May the source of peace, the Lord himself, give you his peace

20 SECOND EPISTLE TO THESSALONIANS

always, whatever befall you ! The Lord be with you all !

I Paul write this greeting with my own hand, and this is evidence in every case that a letter comes from me. Mark the handwriting. The grace of the Lord Jesus Christ be with you all !

THE FIRST EPISTLE TO THE CORINTHIANS

PAUL, apostle of Jesus Christ by virtue of a call affirming God's purpose, and SOSTHENES, a brother,
to

The Church of God which is in Corinth, men consecrated by rest in Christ Jesus, become saints through a call from God in which all share who invoke the name of the Lord Jesus Christ, wherever they may be, their Lord and Ours.

God our Father and the Lord Jesus Christ bless and prosper you !

I thank God always for the grace of God bestowed upon you in Christ Jesus, whereby as immanent in him you have received gifts of every sort, the gift of utterance and the gift of knowledge, each in plenitude—a rich endowment proportioned to the completeness with which our testimony to Christ has found its warranty in you, a warranty so effectual that there is not one gift in which you are behindhand in this time of waiting for the Lord Jesus Christ to be revealed, who shall guarantee

you to the last secure against any arraignment in the Day of the Lord Jesus. God cannot betray, by whom you were called to communion with his Son, Jesus Christ our Lord.

Brothers, I entreat you in the name of the Lord Jesus Christ, Stick together; do not split into parties; be entirely at one in mind and in will. My brothers, I am told by Chloe's people that you wrangle; or more precisely, that none of you but has his shibboleth—"I stand by Paul," "By Apollos I," "By Cephas I," "I by Christ." The one Christ made many! Was Paul crucified for you! Were you baptized in Paul's name! Thank God! I baptized none of you but Crispus and Gaius, or perhaps you might say you were baptized in my name. And I baptized too the household of Stephanas; but to the best of my knowledge these are all. Christ did not make me his Apostle to baptize, but to make known the Gospel—in words unstudied, that the cross of Christ might triumph by its own strength.

To men who lose their lives the story of the cross is foolishness; to us who save our lives it stands for God's omnipotence. The Scripture says—

I will subvert the wisdom of the wise;

The discernment of the discerning I will make useless.

Philosopher, rabbi, student of man's life in time,
What are they? God has turned to foolishness the

wisdom of the world. When in the wisdom of God the world for all its wisdom remained ignorant of God, God saw fit to save by the "foolishness" of the invitation those who accept it. Jews require miracles and Greeks run after wisdom, but we proclaim Christ crucified, to Jews a bewilderment, to Greeks foolishness, but to such as themselves accept the call, Jews and Greeks alike, Christ the power of God and the wisdom of God. For the "foolishness" of God transcends man's wisdom, the "weakness" of God man's strength.

Look, brothers, at the circumstances of your call. Not many of you were wise as men count wisdom, not many of high rank, not many of good birth. On the contrary, God chose the world's "simple" to shame its "wise," the world's "weak" to shame its "strong"; God chose the world's "vulgar and contemptible," its "flat nonentities" to abase its "rank and state"; and thus made it clear to frail humanity that its pride shall not commend it in the sight of God. But for you, it is by God's will that you rest in Christ, who became for us Wisdom manifested from God, which stands for Righteousness, Holiness, and Redemption, that we each should say in the words of Scripture: "If I glory, let me glory in the Lord."

For my part, brothers, when I came to Corinth and made known to you the secret purpose of God,

it was as the most ordinary of men, so far as language went and human wisdom. As speaking to Corinthians I did not judge it right to know anything at all but Jesus Christ, nay, but Jesus Christ hanged on the cross. And for myself, it was in weakness that I came before you, and in fear, and in great trepidation; and what I said, the summons I made known, was helped out by none of the tempting arguments in which human wisdom deals, but its cogency was of the spirit and miraculous. Thus everything subserved the same end, that your faith should rest on the power of God and not on the wisdom of men. Not that we ignore wisdom; it is the theme of our discourse when we address men mature in faith, yet not a wisdom of the age that is, or of the rulers in time, whose authority is henceforth discredited. Rather, it is the mystical theme of a Wisdom of God, the inscrutable Wisdom which before time was God decreed to be our passport to glory. It is a wisdom that none of the rulers of this world understands—if they had understood it, they could not have crucified the Lord of glory—, but it is what the Scripture describes :—

Things that eye hath not seen and ear hath not heard ;¹
All that God hath prepared for them who love him.

To us God has revealed it by the Spirit. The

¹ That is, Things which have not entered the mind of man.

Spirit sounds all depths, even the depths of God's will. As a man's secret thoughts are not known to any of his fellows, but only to that man's own spirit within him, so also the secret purposes of God none understands but the Spirit of God. We have received the Spirit—not the spirit of the world, but its contrary, the spirit which comes from God, whereby we may discern the good things that have been bestowed upon us by God. On this theme no human wisdom can teach us how to discourse. Only the Spirit can teach us. It is matter "spiritual," and to men "spiritual" our interpretation of it is addressed. A man natural does not accept the teaching of the Spirit of God. That teaching is to him foolishness, nor can he comprehend it, because it is seen for what it is by the spiritual eye alone. The spiritual man sees all things as they are; what he himself is none can see who has not the spiritual eye. For

Who hath comprehended the thoughts of the LORD,
And will instruct him ?

But we, our thoughts derive from Christ.

For my part, brothers, not thinking you spiritual, I could not in what I said treat you as though you were. I thought you worldlings. As being babes in Christ I gave you milk. Solid food you could not yet bear.

Nor can you bear it now. You are still worldly. For worldly you are, and you behave no better than other men, when jealousy and partisanship are prevalent among you. When one cries "I stand by Paul," and another "I stand by Apollos," how are you better than other men? Take the case of Apollos and of Paul. They are each just like anybody else who has had work given him to do. When you became believers, Apollos and Paul were in that God's instruments, each of them working just where God determined that his work should lie. I planted the seed, Apollos watered it, but God made it grow. God who makes the plant grow is everything; the planter and the waterer count for nothing. Further, the planter and the waterer are one thing looked at from two sides, although in the matter of wages they are distinct persons, seeing that each shall receive just what his own work apart from the other's has been worth in the sight of God. For it is God who assigns us a share in his work. You are God's planted field, God's house in building.

Performing the work that God's grace assigned to me, I have laid a foundation for the house like a good master-builder; but to build on this foundation is another's part. Let him be careful in every case how he builds upon it. The foundation is laid for good, namely, Jesus Christ, and

none can lay another. But the builders on this foundation have a choice of materials, gold, silver, sumptuous stone, wood, hay, or reeds. Which of these you each take to build with must be known in the end. The Day shall declare it, which is revealed in fire; and in an instant the fire shall try the work, and make known to each of you whether he has built well or ill. If your work shall survive the ordeal, you shall be rewarded. If on the other hand it shall burn away, you must lose your labour, yet you shall escape with bare life, rescued from death as men who have passed through fire.

Can you forget that you are a temple of God, and that the Spirit of God dwells in you? If any think to destroy the temple of God, him shall God destroy. For where God dwells is holy ground, and God dwells in you.

A mistake here is cardinal. There may be among you men who esteem themselves wise in the affairs of this life. These must first become foolish, if they would be wise, forasmuch as the world's wisdom is foolishness with God, who, as the Scripture says, "catcheth the wise in their subtleties," and in another place it says: "In the reasoning of the wise God sees but vanity." If this be so, you are wrong to see cause for pride in your relations with men. For all is yours—

Paul, Apollos, Cephas, the world, life, death, all that is and that shall be—all is yours; and you are Christ's; and Christ is God's.

This is how we would have men regard us—as Christ's servants and as stewards of the truths revealed by God. Now in a steward the first virtue is fidelity. To me it matters very little that my fidelity should be appraised by you, or by any human judges. Even with myself I do not appraise it. Conscience does not accuse me; but that does not prove me faithful. It is the Lord alone who can judge me. Wait therefore, for the hour of reckoning. Judge not at all, until the Lord come, who will illumine all which is obscure and dark, and will reveal the springs of human action. And then, when a man's work is approved, the sentence shall come straight from God.

In what I have said I have for your sakes put Paul and Apollos instead of other names. I wished you to see that what is true in our case ought to be true in all: "Not a handbreadth more than that set down." For none who has taken this caution to heart can think he has cause for complacency in belauding the one teacher at the expense of the other. Friend, who makes thee better than other men? What hast thou which has not been given thee? If given it was, then why applaud thyself for it, as though it were a

feat and not a gift? So you have attained already to perfect felicity! You have made the riches in heaven your own already! You have come to your kingdom, and we stand without! Would to God you had come to the kingdom, that we might be there with you! I daresay it is God's pleasure that we Apostles should come last, as men sentenced to death make the crowning sport in the amphitheatre; for spectacle we are become to the world of angels and men. We are "fools" for maintaining Christ's cause; you as abiding in Christ are "men of sense." We are weak; you are strong. You are advanced to honour; we are held in contempt. Even to this hour we are stinted in food and drink, and scrimped in clothes; we have hard knocks; we are never long in one place; we make a poor livelihood by manual labour. Reviled, we bless; persecuted, we endure; miscalled, we conciliate. We have been used as the refuse of the earth, the offscourings of the universe—until now.

In writing as I do I do not mean to shame you. You are my beloved children, and I would show you where you are wrong. You have men in plenty who can instruct you in the school of Christ, but fathers—not so many. Your very being in Christ Jesus you owe to me, for I brought you the gospel. Therefore, I entreat you, model yourselves on me. And that you may do so the

more readily, I send Timothy, my son beloved and loyal in the Lord, who will remind you how I tread in the footprints of Christ, the exemplar which in every place, in every Church, I teach that men ought to follow.

Some seem to think I do not mean to visit you, and begin to think themselves perfect. But I will come to you ere long, if the Lord please, and I will make sure if for all their self-applause these men have spiritual reality. I am not concerned with what they say. The kingdom of God declares itself not in things said, but in spiritual reality. Which shall it be? Shall I come to you rod in hand, or in love and a spirit of tenderness?

A report is general that there is immorality among you, and in a form unknown even with the heathen—A man has made his father's wife his mistress. And you applaud your perfections, when it was your place to mourn the loss of a brother, praying that he who has done this thing should be removed from your midst (by the visitation of God). For my part, present with you in spirit though absent in body, I have done already as I should have done, if I had been present with you—I have judged this man who has thus flagrantly offended. In the name of the Lord Jesus, you and my spirit being met together, the power of the Lord Jesus in our midst, I have given

sentence that this man be delivered to Satan for the destruction of the flesh, that his spirit may be saved in the Day of the Lord.

Your self-complacency is ill-timed. You forget how little leaven alters a whole lump of dough. You must get the old leaven clean out, if you are to be—what you are—a something unsmirched by leaven, as dough new-kneaded. For our Passover lamb has been sacrificed, namely, Christ; and we should keep our feast, not with the leaven of our old selves, not with the leaven of corruption and of insincerity, but with the unleavened bread of innocence and of candour.

I said in my letter that you ought not to be friends with men who lead immoral lives. I did not quite mean that you should break with your acquaintances in the world who lead immoral lives, any more than that you should break with such as cheat and rob or with idolaters. To do that, you would have to shut yourselves off from the world entirely. What I said was that you should not be friends with any man who takes the name of Christian, and is nevertheless immoral in his life, or dishonest in business, or continues to worship idols, or calls his neighbour names, or is a drunkard, or preys upon other men—be friends with him, did I say? You ought not to sit down at the same table with him. What right have I to judge

those who stand without? Such as have crossed your threshold you have a right to judge; those who still stand without are judged by God. "Remove the wicked man from your midst."

Here a question arises. When two of you fall out, do you so far forget yourselves as to take the case to a heathen court rather than lay it before Christ's people? Do you forget that the people of Christ shall judge the world? And if the world must come before you to be judged, are you not competent to determine trivial issues? Do you forget that we shall judge angels? Much more may we judge the common issues of daily life. If therefore there arise at any time questions of daily life requiring decision, take the men who are least thought of in the church, and make them decide them! I wish to shame you, when I say so. Is it the case that there is not among you all one sensible man competent to decide his brother's dispute, but that brother with brother goes to law, and goes to law before unbelieving judges? You must at once confess to desperate shortcoming, if you have quarrels with one another that call for decision. Is it not better that you should put up with wrong or with loss! Put up with it, do I say? Nay, the wrong, the loss, is inflicted by you, inflicted upon fellow-Christians. Do you forget that unrighteous men shall not inherit the

kingdom of God? Make no mistake. No whoremonger, or idolater, or adulterer, or catamite, or Sodomite, or thief, or cheat, or drunkard, or caller of names, or lover of gain at any cost, shall inherit the kingdom of God—. And such some of you were. But you washed yourselves clean; you were made pure; you were pronounced righteous; by the power of the Lord Jesus Christ and by the Spirit of our God.

In all things I may do as I please, but not all things that I may do are for my good. In all things I may do as I please, but I will not be so false to myself as to let things do as they please with me. There is the case of the stomach and its food, the food for the stomach and the stomach for the food; and both the one and the other God will do away with. There is the case, on the other hand, of the body as the seat of personality, which exists, not for fornication certainly, but for the Lord, as the Lord for the body; and as God raised the Lord from the grave, so shall he raise us by his power. You cannot but know that your bodies are members of Christ, instruments by which Christ acts. Can I take what belongs to Christ, and let a harlot have it? God forbid! Or, if this is beyond you, do you not know that the union of a man with his mistress makes the two one body? For "the two," it is said, "shall

be one flesh"; whereas the union of a man with the Lord is unity of spirit. From fornication turn and flee! In every other sin the body is unconcerned, but the fornicator sins against his own body. Or, if this also is beyond you, do you not know that your body is the sanctuary of the Holy indwelling Spirit, whom you have from God? Nor do you belong to yourselves. You have been bought at a price. Use therefore your body for the glory of God.

You have spoken in your letter of the relations between men and women. Perfect continence is laudable in anybody; but inasmuch as there is such a thing as fornication, let every man have his own wife, every woman her own husband, the husband paying his debt to his wife, and she hers to her husband. A wife cannot do with her body just as she likes—it is her husband's; nor can a husband do with his body just as he likes—it is his wife's. Do not deny one another, unless it may be by common consent for a limited time, meaning to give yourselves to prayer without distractions, and then come together again. Otherwise incontinence may give Satan an opening to tempt you. But what I say here is by way of concession, not of injunction. My desire is for all men to be as I am myself; but everybody has a gift of his own from God, one in this way, another in that.

To unmarried persons and to women whose husbands are dead I have this to say:—It is laudable in them, if like me they remain as they are; but if they lack self-restraint, they should marry. They had better marry than chafe with desire. Respecting such as are married, I ordain—no; it is the Lord who ordains it, not I—that a wife shall not leave her husband, (if she has left him already, let her keep single or make friends again with her husband), and that a husband shall not put his wife away. To everybody else my counsel is—it is my counsel, not the Lord's command—; if any in the brotherhood has a wife who is not of the faith, and she is content to live with him, he should not put her away; nor should a wife put her husband away when he is not of the faith, if for his part he is content to live with her. For as incorporate in his wife such a husband is brought into specific relation with God; and as incorporate in her husband who is one of the brotherhood an unbelieving wife is brought into specific relation with God. If this is not the case, then your children instead of standing as they do in a specific relation to God are not set apart for God at all. But if the unbelieving partner seeks a separation, separation let there be. In no difference of this sort is any member of your brotherhood, whether man or woman, under obligation to

surrender. At the same time God has called you to be peacemakers. So to a woman thus circumstanced I should say, "For all you know, you may save him, if you remain his wife"; and to a man, "For all you know, you may save her, if you remain her husband." Nay, rather in every case let men be content with the lot the Lord has assigned them, with the state of life in which God's call has come to them. This is a rule I lay down in all the Churches. Were you circumcised at the time of your call? Do not efface the marks of circumcision. Has the call come to you uncircumcised? Do not seek to become circumcised. Circumcision is nothing, and uncircumcision is nothing. To keep God's commandments is everything. None of you but was one thing or another when he was called. Let him not alter his style. You were a slave when you were called; you need not be concerned thereby.¹ A slave called to union with the Lord is the Lord's freed man. And the reverse is true; he who was free when he was called is the Lord's slave. You have been bought at a price. Men are not your masters, that you should do as they would have you. You are members of God's household; therefore be content every one of you

¹ But if you can become free, you had better take your freedom.

with the station in life in which you were when called.

For the case of unmarried women I have not a charge from the Lord, yet you may be glad to have the opinion of one to whom the Lord has shown such mercy that you can confide in his judgment. These are the days of trial, and on that account I believe this to be a sound axiom for men and women—"Happy is the lot of the unmarried." Are you married? The tie exists. Do not dissolve it. Is this tie with you a thing of the past? Do not marry again. But if you do marry, you have not done any wrong; nor if a maid marries, has she done any wrong. Yet by marrying you are bound to have your natural affections harrowed, and for my part I would spare you this suffering, if I could. O brothers, I assure you, the days of trial have been brought near to their term. Therefore, if you are married, see that you be not preoccupied thereby; if you are unhappy, not absorbed in your misery; if you are happy, not engrossed in your bliss; if you buy, not assured of possessing; if you mix in the world, not identified with it. For the world as a posture of things is now passing away. So I would have you exempt from its cares. When a man is not married, he is taken up with the Lord's business, how he can please the Lord; but once he is

married, he is taken up with worldly things, how he can gratify his wife; and his heart is not single as it was before. It is the same with a woman. Unmarried, whether a widow or a maid, she is taken up with the Lord's business, and would make herself his body and soul; but once she is married, she is taken up with the world, how she can gratify her husband.

In arguing thus I argue for your own advantage. I have no thought of imposing my will upon you. On the contrary, I would help you to choose the good part, to sit by the Lord's side, and hearken the better because nothing distracts you.

But there is no rule without exceptions. A father with an unmarried daughter in whom the instinct of motherhood is strong, may think he acts unfairly by her, and it may be there is ground for letting her marry. He must act as he thinks fit. He is not wrong. Let the girl marry her lover. But when a father has settled convictions, and nothing obliges him to act against them; when he is free to carry out his own wishes, and he has made up his mind; he will act rightly, if he keep his daughter at home. Indeed both act rightly, he who lets his daughter marry and he who does not; but that he who does not makes the better choice time will show.

A woman is bound to her husband for the term

of his life ; but if the husband dies, the wife is free to marry whom she will, always provided the man is a Christian. Yet if she remain as she is, she is the happier for it,—if my judgment counts, for God's Spirit is not denied, I daresay, even to me.

Next as to the eating of meat which has been sacrificed to idols. Here we are sure we all have knowledge. Knowledge inflates, but love fortifies. If you think you have any knowledge at all, the right order of knowledge is not yet yours ; but if you love God, then you are known by God. Well, as concerns the using for food of animals sacrificed to idols we are sure that the universe contains no such beings as these idols stand for, and that God there is none but one. If gods so-called do exist, in heaven if you like, or if you like, on earth—and there are many so called gods and many so-called lords—nevertheless for us there is one God, God the Father, from whom all things come, to whom all things move, and one Lord, the Lord Jesus Christ, through whom are all things, through whom we are. But not all have this knowledge in them. Until the other day some of you habitually thought of the idol as real. For such the eating of meat from an animal that has been sacrificed to an idol may be a ritual act, and their conscience may be so weak that it cannot resist contamination. Food will not bring us nearer to God. We

are none the worse on that score for not eating, none the better, if we eat it. But take care lest in any degree this your right to eat or not to eat just as you like endanger the welfare of the weak. Suppose a brother whose conscience is weak sees another, a person with knowledge, sitting at meat in an idol's house, is there no risk that his conscience from its very weakness will be "fortified" in the habit of partaking ritually of meat that has been sacrificed to an idol? He is lost by reason of your knowledge, this weak brother for whom Christ died. Sinning thus against your brothers, and giving to their conscience a blow which it is not strong enough to withstand, you sin against Christ. Therefore if that which I eat imperil my brother's welfare, I will never touch meat so long as I live, sooner than imperil my brother.

Am I not free? Am I not an Apostle? Have I not seen Jesus our Lord? Is not my work in the Lord manifest—your union with him? For other men I may be no Apostle, but for you at least I am. Is not the Lord's seal set upon my Apostleship—your union with him? There is my answer to those who desire to sift my title.

Have we not a right to food and drink? In going from one church to another have we not a right to take a wife with us, if she be a Christian,

as is done by the other Apostles, and by the Lord's brothers, and by—Cephas. Or is it to me and Barnabas alone that the right is denied to lay aside the burden of working for a living? A soldier on service does not provide his own food. If you plant a vineyard, you expect your share in the fruit; if you tend a flock, your share in the milk from the flock. This is not simply to argue as men argue; the argument is to be found in the Law. In the Law of Moses it is written—"Thou shalt not muzzle an ox treading out the grain." Is God in this command concerned for cattle, or does he desire our advantage, and nothing besides? It was indeed enacted for our advantage. The right is secured here for the plougher and the thresher to look forward each to a share in the results of his labour. If we in your hearts have sown the seed of spiritual life, is it a great thing, if we ask you to repay us out of your worldly goods? If others have any right to command you in this, we have the same right in greater measure. Nevertheless we have not used it. Nay, we care not what we suffer, if it further our resolve not to do anything that can defer the triumph of the Gospel of Christ. Priests engaged in the temple's services live, as you know, at the temple's charges; those who wait upon the altar have, like the altar, their portion from the sacrifices. In the same way

the Lord directed those who proclaim the gospel to live by the gospel.

For my own part I have not cared to use any of these rights; nor is anything I have here set down written in the hope that something of the kind should be done in my own case. Better for me to have done with life—No, no! none must spoil a privilege I take such pride in! If I declare the gospel, pride can have no place there. I do it because I must. Woe is my portion, if I do not declare the gospel. If I am eager to perform this duty, I am repaid; if loth, I remain accountable for its proper performance. And how am I repaid? In the aspiration to make the Gospel a gift without a drawback, when for the sake of doing so I am content to deprive myself of some of the right given me by the Gospel.

Nay, being free, free from all constraints, I have let all men make me their chattel, that from my pound invested in them I should get the greatest return. Thus to the Jews among them I have become as a Jew, that I may gain the Jews. To do the like by men to law accountable, I have become as though I were myself to law accountable, when so accountable I am not. To gain men to law irresponsible, I have become as one to law irresponsible, when so far from being irresponsible to the law of God, I am responsible to the law of

Christ. To the weak I have become weak to add the weak to my gains. To all I have become all things in order at all costs to save some. And all that I do I do for the Gospel's sake, to get others to share with me in it.

Runners in a race, you know, all run, but one gets the prize. See that you so run as to make sure of the prize. Competitors in a trial of strength are in all things abstemious. The chaplet they desire to get thereby is destined to perish, whereas ours is imperishable. So for my part as runner I race, I do not drift towards the goal; as boxer I hit home, I do not spend my force on air. I punish my body and compel it to do my will, lest perchance my call to others end in my own rejection.

Aye, brothers, there is a passage in the history of our fathers which it is well you should understand. They were all overshadowed by the Cloud, and all passed over the Sea, and all were baptized to faith in Moses by virtue of the Cloud and of the Passing-over the Sea, and all ate spiritual food, and all drank of the one spiritual Water—for their daily drink was water from the spiritual Rock which went with them; and this Rock was Christ. Nevertheless in the greater part of them God took no pleasure. They fell in the wilderness.

Now seeing that everything that happened

then stood to us as a sketch stands to that which it portrays, we must not set our hearts upon wrong-doing as the men of old set theirs. You must not fall into idolatry as some of them fell, as it is written.—“The people sat down to eat and to drink, and rose up to play.” Let us not give way to fornication as some of them did; and there fell in one day twenty-three thousand. Let us not try the Lord’s forbearance as some of them tried it; and they perished one after other from the bite of the serpents. You must not murmur as some of them murmured; and the Angel of Death destroyed them. As befalling the men of the past these things were as a sketch of the present; and they have been recorded as a warning to us for whom the last act in the drama of time is begun. Therefore, if you think your foothold secure, beware lest you lose it. No temptation has taken you other than man can withstand. God may be trusted. He will not let you be tempted beyond your strength, but when temptation comes, he will also provide the way of escape, so that you can support it.

Therefore, my well-beloved, if tempted to idolatry, turn and flee from it. I know you to be reasonable men. All the better for my argument. You shall judge for yourselves what I make of it.

The cup of blessing which we bless, is it not

that whereby we have communion with each other in the blood of Christ? The loaf which we break, is it not that whereby we have communion with each other in the body of Christ? As the loaf is one loaf, so we the many partakers, are one body; for we share, all of us, in the one loaf, from which the portion of each is broken. Take Israel, the race called by that name. It is the case, is it not, that Israelites who eat of the sacrifices have communion with each other in the altar? Well, what next? I do not say, far from it, that meat sacrificed to an idol, or that an idol itself, is as such a substantial thing; but I do say that idolaters sacrifice not to God, but to Spirits of evil. For you to have communion with each other in Spirits of evil! Anything rather than that! The cup of the Lord, a cup of some Spirit of evil, you cannot drink of both! The Lord's table, a table of some Spirit of evil, you cannot sit at both! To think we can is to provoke the LORD to jealousy. Are we stronger than he?

In all things we may do as we like, but not all things are advantageous. In all things we may do as we like, but not all things make men better. In cases of doubt our rule should be, not to think of ourselves, but of the other man concerned. Eat of any meat that may be sold in the market. Ask no questions about it, that your conscience may not prick you. "The Earth is the LORD's and all

therein contained." If some one, who is not himself of the faith, invite a party of you to a meal, and you care to go, eat of anything that may be set before you. Ask no questions, that conscience may not prick you. But suppose a friend say to you, "This meat is from a sacrifice," then do not take it. This much you owe to your informant and to conscience—his conscience, I mean, not your own. Yes, his conscience only. What difference can it make to my liberty for it to be construed by a conscience other than my own? If for my part I am grateful for my portion, why call it a fault in me to take that for which I can myself give thanks?

So, as often as you eat, or drink, or do anything at all, let your motive always be the enhancement of God's glory. Be careful to do nothing that can hamper Jew or Greek, or the Church of God. It is my own rule to adapt myself in all things to all men. There is nothing I desire for myself; my one concern is for the multitudes—that they be saved. In this I copy Christ; may I not ask you to copy me?

I am pleased by the considerateness with which you always treat me and by the loyalty with which you adhere to the body of tradition just as I transmitted it to you. But all is never said; and I should like you to know that the one head of

every man is Christ, and the head of Christ is God; while for women—a woman's husband is her head. A man who has any sort of cover for his head when he prays or when he utters the voice of the Spirit,¹ dishonours his head thereby; whereas a woman dishonours her head, as often as she prays or utters the voice of the Spirit¹ with her head uncovered. Her case is then one and the same with the woman's whose head is shaved. A woman who refuses to cover her head should go a step further, and crop her hair. But if cropped hair or a shaven head is humiliating to a woman, it follows that she must cover her head. A man has no right to cover his head. He is the image of God, that is, a reflection of God's greatness, whereas the woman is a reflection of man's greatness. For inasmuch as man was not created for the woman's sake, but woman for the man's sake, man's existence derives not from woman, but woman's from man. This is why the woman ought to bear the symbol of man's authority upon her head, if she would not incur the angels' displeasure. But although this is so, nevertheless in the Lord there is no separating man from woman or woman from man. As the woman at the first came into being from the man, so now the man comes into being by the woman; while in the sum existence is from God.

¹ Or "expounds the mind of God."

It is a matter for you to decide by putting these questions to yourselves—. When a woman addresses God in prayer, is it consistent with her act that she be uncovered? Does not Nature herself apprise you that when a man has long hair, it is a stigma to him, but that long hair is a woman's glory, being nature's gift in lieu of raiment?

Some may make as if they would debate the matter. I leave it where it stands at present. We have no custom of the sort, nor have the churches of God.

Next, a word of admonition. I said above I was pleased with you. It is not so here. You manage so ill that, instead of being the better for coming together in company, you are the worse. First of all, when you meet as a church, you split up, I am told, into sets. This I believe to be a fair account on the whole, but not quite fair. For views depending upon personal predilections are bound to be represented among you, if the men whose tenets carry the stamp of authority are to be known among you for what they are. Now, as to your meetings. It cannot be said that you come to them to eat the Lord's Supper. Everybody's first thought is to have his own supper. One man goes hungry; another sups so well that he is besotted. Have you not houses to eat and

to drink in? Or do you think you need stand on no ceremony with the church of God; that because men are poor you may affront them? What can I say to you? That I am pleased with you? No! anything but that!

Myself I received from the Lord's mouth that which in turn I transmitted to you—, that the Lord Jesus on the night on which he was betrayed took a loaf of bread, and gave thanks, and brake it, and said: "This is my body the source of your salvation. Do this in remembrance of me." In the same manner after supper he took the cup also, saying, "This cup is the new Covenant sealed by my blood. Do this, as often as you drink it, in remembrance of me."

As often as you eat of this bread and drink of this cup, you rehearse the Lord's death—until he come. Wherefore every one who shall eat of the bread, or drink of the cup of the Lord as if to do so were an act not differing from any other, shall be held responsible in respect of the body and the blood of the Lord. Let a man scrutinize his own motives, and then, not before, let him eat his portion of the loaf and drink from the cup. For he who eats and drinks eats and drinks judgment against himself, if the body he discern not. This is the reason why many among you are ill and infirm, and why quite a number have died;

whereas if we judged our own motives, we should not be judged. As it is, we are judged by the Lord, being by him corrected, that when the world is judged we may not like the world have judgment recorded against us.

Therefore, my brothers, when you come together to a common meal, wait till all can join you in it. If you are too hungry to wait, eat at home rather than bring a judgment upon yourselves by going with the others. What I do not mention here, I will put straight, when I can visit you.

Let us consider next the gifts of the Spirit. A brother speaking to brothers, I may doubt you do not know their nature; and I would tell you what they are.

You remember, when you were Gentiles, you drifted, just as the stream took you, to the dumb gods, your idols; and because you did so then, I caution you now that none speaks by God's Spirit when he says, "Jesus be accursed," and none can exclaim "Jesus is the Lord," unless he be possessed by the Holy Spirit.

There are gifts, each from each distinct, but the same Spirit; modes of service, each from each distinct, and the Master served the same; manifestations of energy, each from each distinct, and the same God, sole source of all energy whatsoever, in whomsoever manifested. None but has the

opportunity offered him for revealing the Spirit for a beneficent end. One man abetted by the Spirit may become the mouthpiece of wisdom; another, the mouthpiece of knowledge, from waiting upon the same Spirit; another, possessed by the same Spirit, may exercise the gift of faith; another, gifts of healing by the one Spirit; another, the gift of miraculous powers; another the gift of expounding verities; another, the gift of discriminating between spirit and spirit; another, the gift of tongues in their kinds; another, the gift of interpreting tongues. Yet all these activities are manifestations of the same Spirit, who as he wills apportioned them severally to sundry men.

As the body of man is one whole and has many members; as the members of the body being many form one body; so also is the Christ. For by one Spirit, be we Jews or Greeks, slaves or free men, we have in baptism all been merged in one body and all imbibed one Spirit. The body does not consist in one member; it has many. If the foot say, "As I am not the hand, I do not belong to the body," not for all it can say does the foot not belong to the body. If the ear say, "As I am not the eye, I do not belong to the body," not for all it can say does the ear not belong to the body. If the body were all eye, there could be no sense of hearing; if all ear, no sense of smell. But as it is,

God has disposed the members within the body, every several member, according to his pleasure. If one member were substituted for all, there would be no body. As it is, there are members many, yet one body. The eye cannot say to the hand "I need thee not," nor can the head say to the feet "I need you not." Nay, the truth rather is, those members of the body are indispensable that are perhaps by nature most dependent upon others, and functions of the body that we think least estimable we are careful to esteem above the rest, and the parts of us we deem indecorous are used with a precise decorum that our worthier parts can do without. Yea, God has attempered the body part to part, assigning to that which ranks the lower a greater dignity, that the sundry members may all be concerned alike for the wellbeing of the rest, and may work together without jarring. And if any one member be in pain, all the members partake in its pain, or if one member's case be bettered, all the members share its contentment.

You are the body of Christ; you are its several members. And these members God has placed each in his rank within the Church—Apostles first, then interpreters of truth, thirdly teachers, then miraculous powers, then gifts of healing, ministering to the distressed organisation, tongues in their

kinds. Can all be apostles; all, interpreters of truth; all, teachers; all, workers of miracles? Have all gifts of healing? Do all speak with tongues? Do all interpret tongues?

The highest gifts, I tell you, are the gifts to covet; yet there is that transcends them all. Let me point you the way thereto.

I may speak with the tongues of men and of angels, but if love I have not, they are the blaring of a trumpet or the crashing of a cymbal. Even if I read the mind of God, and am at home in all the mysteries and in every field of knowledge; even if I have faith entire that can shift mountains from their place, but have not love, I am nothing. Even if I give in alms all I possess; even if I yield my body to be burnt, but have not love, I am none the better. Love is long-suffering, is kindly given. There is no jealousy in love, no parade, no conceit, no bad manners, no self-seeking, no flying into a temper, no imputing of ill motives, no relish for anything wrong, but instead, a responsive delight in everything honest. Love is always content, always confiding, always sanguine, always patient. There can never be a time when love is not. Spiritual sagacity, its work shall one day be finished; tongues, they shall cease; knowledge, its task shall be achieved. Because we are imperfect, we seek knowledge; because we are imperfect, we

try to read the mind of God; but the perfect state once reached, that which is imperfect can serve no purpose. When I was a child, I spoke as a child, I thought as a child, I argued as a child; now that I am a man, I am done with childhood's limitations. The things we see now are reflections from a mirror that we have to make out as we best can, but then we shall see realities face to face. Now I know imperfectly; then I shall know all, even as I have been known. But meanwhile faith, and hope, and love last on, these three, but the best of them is love.

Try to make this love your own, yet seek earnestly to become vehicles of the Spirit, more especially to expound the mind of God. To speak in a tongue is to speak to God, not to men; for none understands it. They who so speak speak as the Spirit sways them of things which transcend human intelligence. It is otherwise when the mind of God is expounded. You then announce to men truths which edify, encourage, and console. If you speak in a tongue, you edify yourself; but to expound the mind of God is to edify the Church. I could wish you all spoke in tongues, but rather that you could expound the mind of God. It is a higher gift than to speak in tongues, unless the speaker by interpreting them gives the Church an opportunity for profit. Suppose I speak in tongues

when next I visit you, what good can I expect to do you, unless I tell you further some piece of revelation or of knowledge, some truth caught by insight or something worth the learning? There are things which though inanimate nevertheless produce sound, a flute for example, or a lyre; but the sounds they give out must be various and well-defined, if in the sum they are to make an intelligible tune on the flute, as the case may be, or on the lyre. If a trumpet give out a sound meaning nothing in particular, can soldiers be expected to arm for battle? Apply this to yourselves. If by your instrument the tongue you do not produce speech consisting in well-defined sounds, can you expect what you say to be understood? The result must be a pure waste of effort. There are ever so many languages in the world, and none of them but has a meaning. If I am spoken with in a language which I do not understand, the speaker will conclude that I talk gibberish, and from my point of view he will be in the same case himself. Apply this to yourselves. You are all so greatly concerned to have one spirit or another. Set your minds on excelling in things which augment the Church's wellbeing. Therefore every one of you who speaks in a tongue ought to pray for the power to interpret it. If I pray in a tongue, my spirit prays, it is true, but my intelligence remains inert.

How can I mend this? I shall still pray in the Spirit, but I will pray with my intelligence also. I shall still sing God's praise in the Spirit, I will sing with my intelligence also. For suppose you give God thanks in the Spirit, how is the ordinary man, who does not share in your gift, to say Amen to your thanksgiving? He has not caught your meaning. For yourself your thanksgiving is as good as may be, but there is another concerned in it, and he gains nothing by it. I speak in tongues, thank God, more than you all; but in the ears of the Church I would rather pronounce five words with my understanding, and instruct men thereby, than a thousand times five in a tongue.

Why behave, O my brothers, as though in understanding you were children still? Be children in evil, but in understanding behave like men full-grown. It is written in the Law, "By men of an alien tongue, by the mouth of aliens will I speak to this people, but not even then will they give ear to me, saith the Lord." It follows that tongues are to serve as a sign, not for men who believe, but for such as do not, whereas in respect to what the Spirit reveals of the mind of God the converse is true. If, therefore, when the whole Church is assembled, all speak in tongues, any simple folk without the gift or any unbelievers who may come in are sure to say that you are mad. If, on the

other hand, all expound the mind of God, any unbeliever or any simple man without the gift who may come in, is proved by all to be other than he should be, is by all called to a reckoning, what lies hidden in his heart is brought to light; and in the end with his face to the ground he will humble himself before God, and exclaim, "God is in you indeed."

Well, what is the upshot? When you meet together, you each bring something with you—a song of praise, a lesson, a revelation, a tongue, an interpretation. It is your business to see that everything said or done be said or done in a way likely to further the best interests of all. As for speaking in tongues, it should at any meeting be confined to two, or at most to three, persons; and these should speak one at a time, each in his turn. None of them should have more than one interpreter; and if there be nobody to interpret him, it is better that a speaker should not exercise his gift at all in the case of the Church, but speak to himself and to God. Of those to whom it is given to reveal the mind of God, only two or three should speak, and the others should sift what these say. If some one who has not yet risen to speak is vouchsafed a revelation, the first speaker should sit down. There can be no reason why you should not all speak in God's name one after another for

all to learn something, all to get some encouragement. And if a man speaks in God's name, the spirit within him must move him to give place to his fellows, seeing that God in whose name they and he speak is the God of peace, not of dissension. It is so in all the churches of God's people.

Your wives ought not to open their lips in the meetings of the Church. They have not the privilege of speech there. On the contrary, it is incumbent upon them to take the subordinate place, which the law gives them. If there be any matter upon which they wish to be informed, let them ask their husbands at home. It is out of place for a woman to speak in Church. If you hold it is not so, do you hold too, I wonder, that it was you who launched the word of God upon the world, or that it has made its way to none but you?

Before any one can think himself entitled to speak in God's name or to be the mouthpiece of the Spirit, he must be aware that what I here write to you is God's command. To ignore it is to be oneself ignored.

And so, my brothers, seek eagerly for grace to be able to expound the mind of God, and do not repress speaking in tongues. Yet let all be done in a decorous and orderly way.

I next acquaint you, brothers, with what the

gospel is that I once imparted to you, which you also received, to which you also adhere, which is also the means whereby you are saved in the long run, if you realize in what intention I imparted it to you,—unless your faith was make-believe from the first.

I delivered to you in chief that which had also been delivered to me, that Christ died for our sins as the Scriptures had said, and that he was buried, and that on the third day as the Scriptures had said he was risen, and that he appeared to Cephas, then to the Twelve; after that he appeared to more than five hundred disciples at the one time, most of whom are still alive, though a few are dead; after that he appeared to James, then to the Apostles in a body; and last of all as to one whose life as an apostle began in what was almost a supersession of nature, he appeared to me also. I am in truth the least of the apostles. I persecuted the Church of God. I am not fit to bear the name of an apostle. Nevertheless by the mercy of God I am—what I am; and this, God's mercy to me, has not been quite unused. Nay, I have laboured more fruitfully than all the rest together,—no, not I, but the mercy of God and I. Well, you may call it mine or theirs as you choose, but this is our message, and this is the sum of your faith.

But if Christ is the burden of the message, if

the message is that he is risen, how can some among you argue that there is no such thing as a resurrection of the dead. If there is no such thing as a resurrection of the dead, Christ himself is not risen; but if Christ is not risen, then our message is good for nothing, and our faith is good for nothing; and we are convicted too of misrepresenting God, forasmuch as we have affirmed of God that he raised the Christ—whom he did not raise, if after all dead men do not rise. For if dead men do not rise, Christ himself is not risen; and if Christ is not risen, your faith serves no purpose; you are still sunk in your sins. And such as have died believing in Christ, they too have perished after all. If our case is no better than this, that in the present life we have had hope in Christ, we are the most unhappy men in all the world.

It is not so! Christ is risen from the dead, first-fruits of those at rest. For as death is man's doing, so is resurrection from death man's doing also. Just as all die as comprehended in Adam, so also as comprehended in the Christ shall all be made alive. But each man in his proper place as one in an ordered host; Christ as first-fruits; next all who belong to Christ, at his coming; then the end, at a time uncertain, when he delivers his kingdom to his God and Father, when he has

dethroned all sovereignty, and all domination and power; for king he must remain until God has put all his enemies under his feet. Death is the last enemy dethroned; for there is naught that God has not put under his feet.—But when it is said that all things are made subject to him, it is clear that he is excluded who has made them thus subject.—But when all things have been subjected to him, then shall the Son himself become subject to him who subjected all things unto him, to the end that God be everything in every heart.

Otherwise, what will they gain, *these arguers*, who receive baptism—to be numbered with the dead! If it is certain that dead men do not rise, why be baptized—to be numbered with them! And we too, why do we brave death every hour? Never a day but I take my life in my hands, never a day, I assure you by the brotherly pride in your faith with which I am possessed in Christ Jesus our Lord. Was my view bounded by this world, when I fought with beasts in Ephesus? If it was, am I not worse off than before? If dead men do not rise, “let us eat and drink, for we die to-morrow.”

Do not be led astray! “Many a fine nature is ruined by evil companionship.” You must have done with this weakness, if you are to retain your self-respect. Do not persist in error. The trouble

with some men is an incomprehension of God. To say this is to reprove you, and you deserve reproof.

But some one is sure to say, "How do the dead rise? Besides, they must have a body, when they come. What can it be?" Foolish man, what you sow must die, if it is to come to life again. And what you sow is not the body that is to be; it is just a grain of seed, a grain of wheat, it may be, or a grain of any seed. And God gives to it a body just as he willed from the first, and to every one of the divers seeds a body appropriated to itself. Flesh is not all the same in kind. There is human flesh, there is flesh of beasts, of birds, of fish; and these are all different. There are bodies fitted for existence in heaven no less than bodies fitted for existence on earth; but bodies celestial have one kind of excellency, and bodies terrestrial have another. The sun has a splendour of his own; so has the moon; so have the stars, every star in splendour differing from every other. It is so with the dead when they rise. That which is committed to the ground is perishable, it is raised imperishable; it is sown in abasement, it is raised in majesty; it is sown in disability, it is raised in power; it is sown an animate body, it is raised in a form that spirit may inhabit. If there is an animate body, there is also a spiritual body. Thus it is written, "The first man Adam was made an

animate existence having life," the last Adam a spirit giving life. Yet the spiritual is not first in time; the animate comes first, then the spiritual. The first man is from earth, of the earth; the second man is from heaven. All who are of the earth partake in the nature of the one; all who are heavenly, in the nature of the other; and as we have borne the image of the earthly, let us bear likewise the image of the heavenly.

Flesh and blood, I assure you, cannot inherit the kingdom of God, much less does corruption inherit incorruption. And here I show you a mystery. We shall not all die, but we shall all be changed, in a moment of time, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory!" "O Death, where is thy victory! O Death, where is thy sting!" The sting of death is sin, and the strength of sin is the Law. But thanks be to God, who offers us the victory through our Lord Jesus Christ. Therefore, my brothers beloved, be ye steadfast, unmoveable, always abounding in the work of the

Lord, forasmuch as you know that your labour is not thrown away, if it springs from faith in the Lord.

As regards your part in the collection for the people of God, you had better do just as I arranged for the churches in Galatia. On the first day in every week let each put by as a sort of household hoard anything he may have to the good. I would rather you did not wait for my coming before collecting the money. Then when I come, such persons as you may have approved and given credentials to I will send to Jerusalem to take your offering to those for whom it is destined; but if the result makes it worth my while to go myself, they shall go with me.

I mean to visit you by way of Macedonia,—for I take Macedonia on my way,—and perhaps I shall make some stay with you, perhaps spend the winter in Corinth, in the hope that whatever my destination you will give me a send-off when I go. I do not care to come at present, to get a sight of you and be off again; rather I hope to be with you for quite a long time, if the Lord permit. But I do not leave Ephesus before Pentecost; I have such a fine, remunerative opening in this place, and a deal of opposition.

If Timothy should come, see you put him at

his ease. He is engaged in the Lord's work, as I am; that should surely secure him the respect of everybody. And when he leaves you to rejoin me, bring him on his way and wish him well. When the disciples now with you return to Ephesus, I look for him too in their company.

Then there is the case of Apollos, our brother. I begged him earnestly to make one of the party from the brotherhood here who are gone to see you, and positively it was not his wish to come at present; but he means to come as soon as he thinks it wise.

Watch! Stand fast in the faith! be men! be strong! Let all you say and do be said and done in love!

Brothers, I have a request to make. The family of Stephanas was, as you know, the first sheaf gathered from Achaea in the Lord's harvest, and they have, as you know, undertaken the work of serving the people of God. Will you on your side undertake to be guided by men so devoted and by all who second their efforts and labour in the cause?

I am glad that Stephanas, and Fortunatus, and Achaicus are here. You could not be got at, but they have made up for this. They have restored calm to my spirit and to yours. Men who serve you so well you ought really to rate at their true value.

68 FIRST EPISTLE TO CORINTHIANS

The churches in Asia greet you. Aquila and Prisca with the church that meets in their house greet you warmly in the Lord's name. All the brotherhood greet you. Greet one another with a holy kiss.

Lastly, greeting from Paul himself in his own handwriting. If any is without affection for the Lord, let him be accursed. "Maranatha!" "Come, Lord!" The grace of the Lord Jesus be with you! My love is with you all as at one with me in Christ Jesus.

THE SECOND EPISTLE TO THE
CORINTHIANS

Paul, by God's will apostle of Christ Jesus,
and Timothy, our brother,
to
the Church of God established in Corinth,
and, furthermore,
to
all the people of God dwelling throughout Achaëa.
Grace and peace be yours
from God our Father and
the Lord Jesus Christ !

Blessed is the God and Father of our Lord Jesus Christ. Pity is an attribute of the Father, and the source of all comfort is God. If we have trials of any kind, they are no sooner come than God comforts us in them all. It is as though he would intimate that we can comfort our neighbour in any trial, if we take the like way of comforting him as God takes with us. For if the sum of

Christ's sufferings as sufferings accruing to us is inexhaustible, yet by the mediation of Christ our fund of comfort is become inexhaustible too. So if we have trials, they are borne with advantage to you, bringing you comfort and spiritual well-being, and if we are comforted under trial, our comforting is for your good, for it assures you a comfort from God that operates in your patient submission to sufferings, which, though ours in the first place, are at the same time your own. Nor can our confidence in your welfare betray us, knowing as we do, that, if you have part in our sufferings, you have part in our comforting also.

Well, we have had of late our time of trial, and in brotherly love we should like to tell you of it. There came upon us in Asia great suffering, that we had not the strength to fight against. We were prostrated by it, and gave up hope, thinking our days were numbered. It was as though we signed our own death-warrant. Out of it all comes the lesson not to put faith in ourselves, but to leave our fate in God's hand, who raises the dead to life; who at this time has delivered us from sore peril of death, and will deliver us; to whom we have turned in hope, and do turn. And he will complete this deliverance, if for your part you endorse our prayers in the way most effectual, —a sea of faces uplifted, and rising to God as the

outpouring of many hearts a cry of gratitude on our behalf for the mercy that has been shown to us.

For if we have any right to triumph, it is surely because our conscience assures us that in our relations with you, as in all the relations of life, everything we have said or done has had its source in innocence of heart and spiritual sincerity, in the grace of God, and not at all in worldly wisdom. The letters, for instance, you get from us have no meaning but the straightforward meaning, that is caught by the ear, or, if you like, is grasped by the mind; and I make sure that you will grasp to the last this truth concerning us, as part of you have grasped it from the first, that it is in us your triumph as we in you, when the day of our Lord Jesus is come.

And believing that this is how we stood to one another, I thought to give you pleasure twice over. So I planned to take Corinth first, and see something of you before proceeding to Macedonia, then on my way back from Macedonia to revisit you, and by you to be sent off on my journey to Judaea. Well, this wish of mine, have I shown that at best it sat lightly upon me? Or when I make plans, are they made with the mundane proviso that I shall be free to deal as I like with my most positive "yes" or most positive "no"? By the veracity of God! the language we use to you has

no meaning but the one. It is not "yes" on one day, and "no" on another. The Son of God, Christ Jesus, whom we were the means of making known in Corinth—Silvanus, Timothy, and I—was never given a nature unvarious, "yes" at one time, and at another time "no"; but "yes" has been made his attribute once for all. Many as are the promises of God, in Christ is the "yes" that fulfils them.¹ And it is God who upholds us, and you with us, in union with Christ, and has consecrated us, yes, and has marked us with his seal, and has given us his Spirit to dwell in our hearts as the pledge of his truth.

But to speak again of myself, I will open my heart to you—if it is not as I say, I call God to witness against me. It was from unwillingness to make you unhappy that I gave up my visit to Corinth;—not that we claim the right to meddle with your faith; your faith is all right; but it is our concern no less than yours that you should be happy in your faith. Indeed I made sure it was due to myself not to visit you again, if the visit must be painful. Think what we are to one another. If I make you unhappy, then when I look for encouragement, there is none from whom it can come but from some one, himself unhappy,

¹ And for this reason also it is through Christ that the "Amen," the ascription through us of power to God, is conveyed to God.

whose unhappiness is chargeable on me. And this is just what I said in my letter; it was well not to come at all, if instead of the happiness I had a right to look for from you I should get nothing but pain from my visit, it being my faith in you all that for me to be happy is for you all to be happy. Sorely tried and broken-hearted I shed tears in writing the letter. It was not written to make you unhappy, but rather to convince you of my fervent affection.

If so and so has caused unhappiness, it is not to me he has caused it, but in greater measure or in less—I do not wish to make the offence more serious than it is—he has caused it to you all. It is retribution enough for such an offender that he should be censured, as censured he has been, by the bulk of his fellows. You should now turn round and forgive him, and encourage him, lest by any chance he sink, unhappy man! under the weight of his distress. I entreat you, therefore, to let him know by some formal act your affection for him. Indeed, among my reasons for writing now is the wish to find out if you can stand the test whether you are ready at all times to do my bidding. Whomsoever you forgive for any fault I forgive also. For myself I can say that what I have forgiven, if aught I have forgiven, I have forgiven in the person of Christ for your sakes. To act

otherwise is to let Satan take us at a disadvantage ; and what Satan projects we know but too well.

I had gone to Troas to make known the gospel of Christ ; but even though there was an opening there of the Lord's making, my mind was on the rack. My brother Titus did not come, and I could not rest. So taking farewell of the people there, I left for Macedonia. But thanks be to God ! who as then so always requires us to swell his triumph as men possessed by Christ, and bids us effect his purpose of making the fragrance of the knowledge of Christ pervade every quarter of the earth. For we are fragrant with fragrance from Christ whether we are concerned with men who save their lives or with men who lose them. To these this fragrance is as a savour exhaled from death, exhaling death ; to those as a savour exhaled from life, exhaling life. Ah ! for such a charge who is qualified !¹ For ourselves, we do not debase the word of God, as too many do, for our own advantage. On the contrary, sincere in intention, aware that our charge is from God, then with the eye of God upon us, as men possessed by Christ, so we announce it—.

Is this a preamble to a fresh recital of our services ! or do you really believe that we

¹ Or " Ah ! It is a great charge, who is qualified for it."

have any occasion to write letters to you rehearsing our services, or to get letters from you to put them on record ! There are some who need letters of recommendation ; we do not. You are our letter, a letter imprinted on our hearts, construed and read as such by all the world. So good proof do you provide that you are a letter signed by Christ, presented by us, inscribed not with ink, but with the Spirit of the living God, not graven on tables of stone, but on the human tablets of your hearts—.

Well, we are sure that by the help of Christ we stand with God even as we say ;—not that in ourselves we are qualified to make certain of anything, so far as our own means of judging go. No ; our qualification is of God's making. He has accounted us qualified to make presentment of a new covenant, not a written rule like the old, but a Spirit ; forasmuch as the Spirit gives life, whereas the written rule takes it away.

Now if the presentment of death, characterized in letters upon stones, was attended by such manifestations of God's glory, that the Children of Israel could not look narrowly upon the face of Moses for the dazzling glory that rested upon it, a glory that now loses its brightness, greater assuredly shall the glory be that shall accompany

the presentment of the Spirit. If the presentment of condemnation as the destiny of man is a manifestation of God's glory, then to the presentment of righteousness as a gift man may have belongs a glory far transcendant. For notwithstanding the glory that is on Moses' face, yet glory is in this respect denied it, that there exists a glory which outshines it. For if that which now draws to its term has part in the glory of God, then much more must that which is permanent be invested with glory.

Therefore inspired by this hope we deliver our message with great hardihood, not with the misgiving which made Moses draw a veil over his face, that the Children of Israel should not descry the end of the order that now passes away. In truth their minds have become incapable of realizing that it can end. For until this day at the reading of the Old Covenant the veil is still there as at the first, it being undiscovered that Christ having come the veil has no longer a purpose to serve. This, I say, they have not perceived; but until this day when Moses is read a veil is over their hearts. "But no sooner do their hearts turn to the Lord than the veil is removed." Now the Lord is the Spirit which, as we saw, is the New Covenant; and wheresoever the Spirit of the Lord is, is liberty. And each with face unveiled taking the reflection of the Lord's glory, we all

change into the same likeness with him, and advance from one degree of glory to another according as we yield to the impulse of the Lord, the Spirit.

This being so, we carry out without flinching the work of making known the New Covenant, which by the compassion of God is given us to do. We have abjured the unworthy habit of keeping our real thoughts secret, and so far from behaving disingenuously or paltering with the word of God we so plainly declare the truth that we commend as in God's sight to the conscience of our fellows, however much it may differ in different men. If between our gospel and the heart a veil does intervene, this can happen only with men who lose their lives, in whose case the God of the present life so blinds the understanding of the unbelieving that for them never shall morning break aglow with the light from the gospel, charged as that is with the glory of Christ, the image of God. For we have no claims of our own to announce, but we announce Christ Jesus as Lord, whereas for ourselves, we announce us your servants in the cause of Jesus : Forasmuch as it is God who said " Out of darkness issue light " who has shined in our hearts that we may make darkness light by diffusing the knowledge of the glory of God visible in the face of Christ.

The jars are earthen in which we keep this treasure, their very frailty avouching that such perfection of energy cannot derive from us, but is the affair of God. And the terms upon which we keep it! Hard pressed at every point, yet not overpowered! At a loss where to turn, yet not lost to hope! chased by the enemy, yet not left at his mercy! struck down, yet not killed outright! always exhibiting in the body the conditions of suffering under which Jesus was put to death, a ground for confidence that the life of Jesus shall reveal its presence in our body too! Aye, every day of our life we are delivered to death for the sake of Jesus, a ground for confidence that the life too of Jesus shall reveal its presence in our mortal frame. And so, if this death reacts in us, then this life reacts in you. Animated by faith equal to his who exclaims in the Scripture, "I believed; therefore I spoke," we also believe, and aver what we know, that he who raised Jesus shall raise us too with Jesus, and shall call us, and you with us. Indeed all things are on your side; and if the greater number would but labour to that end, then mercy would take a wider range, and produce an outburst of thankfulness, that should make for the glory of God.

No wonder we flinch not. The husk of our humanity may corrupt, but the core within

perpetually renews its life. A feather-weight of suffering borne for the moment purchases for us, unsurpassed in kind and in degree, a substantiality of glory, enduring for all time; and this becomes ours, when rather than fix our gaze upon the fleeting things of time that may be seen by the eye, we contemplate the abiding realities of the invisible world. The earthly tent in which we sojourn will wear out, but we know that in its stead we have a continuing home, fashioned by God, supernatural, everlasting, awaiting us in heaven. In the tent of our sojourn we have no repose; we yearn too eagerly to new apparel us in our habitation from heaven, assured that thus apparelled we shall not be convinced of nakedness. We who are in the body are indeed burdened and unquiet. It is not that we wish to divest us of it. No, we would invest us in the new, as though it were a garment wherewith to cover what we wear, preferring that mortality should lose itself in life. And he who has schooled us for this change is God, who has given us his Spirit as a pledge that so it shall be.

Having such lasting cause for confidence, and knowing that so long as we dwell in the body we are remote from the Lord; for the heavenly realities do not let themselves be seen, and we must journey on in faith;—we have cause, I say,

for confidence, and in this confidence we desire rather to quit the body and to take up our abode with the Lord. Alike, therefore, whether we have our abode with God as yet or not, we strive to win acceptance with him. For there is none of us all but shall have his life laid bare, when he comes to stand before the judgment-seat of Christ, there to receive for what he has done with his body a quittance of one kind or of another, just as his life has been spent well or ill.

It is therefore with the fear of the Lord before our eyes that we endeavour to win the confidence of men. To God, on the other hand, we are known exactly as we are ; and in your consciences I trust we are so known also. Here no more than before do we seek to purchase credit with you, but it is well that you should have something which you can say gives you confidence in us, something which should be of use to you in dealing with men whose confidence is make-believe, and wholly devoid of conviction. It may be that we have had flights of exaltation ; in them we spoke with God : now we are calm enough, and what we say concerns you. For the love that Christ has shown leaves us no choice, once we have discerned that One died for all ; that all therefore have died ; and that his purpose in dying for all was that the living should never again live for themselves, but for him who

died for them, and was raised. This understood, we cannot any longer know men in the same way as the world knows them. If indeed there was a time when we knew Christ in the world's way, we do not so know him now. Our view rather is, that for a man to be in Christ a fresh act of creation must take place. He is no longer what he was. You can see the change at once. And all this is the work of God, who has reconciled us to himself through Christ, and has commissioned us to make this offer of reconciliation, namely, to tell men that it was God's purpose from the first to reconcile the world to himself, forbearing to reckon their sins against men, and that he has made us the spokesmen of this purpose.

Thus we are ambassadors pleading for Christ, being charged, so to speak, with an appeal from God. We entreat you on Christ's behalf, Be reconciled with God. God for our sakes has made to be sin him who knew no sin, in order that we may be merged in him, and become God's righteousness.

You have received the grace of God. Fail not to profit by it.¹ It is our share in the work of God to urge this upon you. We watch ourselves,

¹ For he says—"In thy time for acceptance I gave ear to thee; in thy day of deliverance I succoured thee." The time for acceptance is come! the day of deliverance!

lest anything in us should mislead you, and bring discredit on our ministry. As servants of God we seek to approve ourselves worthy in every particular,—in abundant endurance, in suffering, in extremity, in perplexity; in scourgings, in imprisonments, in molestations, in toils, in sleeplessness, in fastings; in innocence of life, in knowledge, in patience, in kindness, in the Holy Spirit, in love undissembled, in utterance of truth, in strength from God; with the arms of righteousness whether fitted for attack or for defence; with repute, and with disesteem, with ill- and with good-report; as impostors and—veracious! as known to none and—to all! as at death's door and—see! we are up and doing! as scourged for our sins and—surviving the discipline! as sorrowing, yet always rejoicing; as needy, yet enriching many; as destitute and—possessed of all!

Corinthians, we could speak with you for ever! Our heart has room for you all. If room you lack, it is not our fault, but your own. Will you not repay us in kind—a father may say it to his children? If you would but respond! If you would but open your hearts!

You have nothing in common with unbelievers; seek not to ally yourselves with them. Can righteousness join hands with lawlessness, or

light consort with darkness! Can Christ be agreed with Belial, or a believer have part with an unbeliever! Can the temple of God have commerce with idols, we, the temple of the living God! even as God has said: "I will dwell in them and move in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord. And touch not the unclean thing, and I will receive you. And I will be to you a father, and you shall be my sons and daughters, saith the Lord Almighty." These promises are become ours, beloved; let us therefore cleanse ourselves from all that can defile flesh or spirit, and in the fear of God let us try to become perfect in holiness.

Make room for us in your hearts. We have wronged none, none is the worse for any act of ours, nor have we ever advanced ourselves to another's loss. This is not to condemn you; I say now as I have said before, you lie so close to our hearts that neither by death nor in life can we be parted. I have no secrets from you, my one delight is that you bear yourselves as you do. The comfort of it possesses me wholly, the joy of it overwhelms me; yet all the time sufferings of every kind are our lot.

We had only to go to Macedonia, we imagined, to put an end to the strain that was sapping our strength. It was not so. Tried at every turn—war without, fears within—; yet one source of comfort is open to the dejected, and God comforted us with the arrival of Titus; and not only with the arrival of Titus, but with the sense of comfort which your bearing had given him, because he could report to us that you felt the need of our presence, that you deplored what had occurred, that you were with me heart and soul, tidings just of the kind to make my joy the greater. Indeed, if my letter distressed you, I cannot regret it. There may have been a time when I regretted it,—the letter, I see, did perhaps for a while distress you;—now, however, I have reason to be glad, not certainly that my letter caused you sorrow, but that this sorrow led to your repenting. For your sorrow was of the kind that God approves, and therefore everything we had said was ordered for your advantage. For the sorrow which God approves begets repentance, and this repentance being crowned with salvation can bring no regrets; whereas the sorrow of the worldly ends in death. See how much it has done for you, just this sorrow that God approves! It has sobered you, has put you on your mettle; it has disquieted you and frightened you; it has

made you wish we were with you, and put you wholly on our side; it has made you punish the offender. In every particular you have cleared yourselves in the matter. So, whatever I may have said in my letter, my concern was not so much for him who had done the wrong, or for him to whom the wrong had been done, as for you. It was my wish that the respect in which you held us should be brought home to yourselves in the presence of God. We have indeed reason to be comforted!

And not only were we comforted on our own account; we rejoiced ever so much the more at the pleasure which Titus felt. You have all done something to restore serenity to his spirit. However great the confidence I may have told him I placed in you, you have justified it all. You know we have never said a thing to you but what we felt to be true,¹ and no less has everything that I have said in your favour when talking with Titus been shown to be true also. His heart too goes out the more tenderly towards you, when he recalls your ready acquiescence, the state of fear and panic you were in, when you received his visit. I am glad to have no reason to be disquieted about you.

¹ Or "Whatever the confidence I may have told him I placed in you, you have not betrayed me. Nay, as we have never uttered a word to you but what was true."

Brothers, I have news for you,—the story of the gift of God's grace in the Churches of Macedonia. In spite of afflictions which try them sorely, their joyous fervour of spirit and the sense of their own extreme poverty have been abundantly displayed in the richness of their liberality. They have given, I can testify, all that they should, and more. It was their own desire, pressed upon us with great insistence, that they should not be denied a share in the duty of ministering to the needs of the people of God. And the devotion they have shown,—it has surpassed our hopes! Their first thought was to give themselves to the Lord, then, because it was God's pleasure, they put themselves in our hands. So greatly has this behaviour affected us, that we have urged Titus to proceed with the collection in Corinth as eagerly as he set about it at the first, and not to rest until this grace also shall have been made yours. You are forward in everything, in faith, and in utterance, and in knowledge, and in zeal of every kind, and in the love which flowing from us has pervaded your brotherhood,—why not be forward in this grace too?

I have no wish to dictate; I would but make the zeal of others my touchstone to find out if your love is real. (There can be no reason surely to remind you what our Lord Jesus has done as

an act of pure grace. He was rich, yet for your behoof he became poor that you by his poverty might be made rich.) And in this matter I have something to propose. That suits your case. After all, you were the first to take action, aye, the first to wish to take action. That was last year. Your duty now is to complete what you then began. Your very forwardness in wishing to give is a reason why you should carry your intention out—so far, that is, as your means allow. For provided there is a wish to give, the wish is not a whit less acceptable when the giver has little to give than when he has much. Indeed there is no occasion for you to make your own lot hard in order that others should have comfort. The thing to aim at is equality. In the present instance anything you have in excess of your needs is to go to make up your neighbours' shortage, and then, when they have more than they need and you less, they are bound to do by you as you have done by them, that then also there may be equality. "The man who took much," the Scripture says, "gained nothing thereby, and the man who took little was no loser."

Thanks be to God who in the heart of Titus puts the like concern for you as in my own. He is delighted that I should have urged him to this step; nay, it seems he had before been most

90 SECOND EPISTLE TO CORINTHIANS

eager to take it. So in this errand to you he carries out a design of his own. With him we send the brother whose ardour in spreading the gospel is extolled in all the churches—nor is that his only claim; the churches have chosen him to accompany us when we go abroad on the business of this gift; a charge by which we hope to further the Lord's glory and to stimulate our devotion—By giving Titus such a companion we diminish the risk of being held to blame in regard to the handsome budget for which we are answerable. For we are set upon having our honour clear in the eyes of men as it shall be in the sight of God. And we send another too, namely, the brother whose enthusiasm we have tried many times in many ways; and now he is more enthusiastic than ever, so completely does he trust you. You know all about Titus; he and I go together, and where my work affects you, he shares in it. As for our two brothers, they have a commission from the churches; they are invested with the dignity of Christ. So in your dealings with all three use this occasion for proving in the eyes of the churches that brotherly love is yours and all the good qualities that I like to say you have.

NOTES ON THE TEXT

1 Cor. 7. 17. εἰ μὴ like the classical εἰ μὴ . . γε = immo vero. See Neil, *Æg.* 185. Van Leeuwen *ib.* "cujus generis dicendi origo clare apparet ubi praemissum est τί δέ . . ; 'quid aliud nisi . . ?' Dicitur autem de rebus quae dubitationem nullam admittunt, ita ut miretur is qui interrogatur ex se quaeri quid sit rei."

1 Cor. 9. 18. εἰς τὸ μὴ καταχρησασθαι as in εἰς ὅσον μὴ καταχ.

1 Cor. 11. 17. Read with D: τοῦτο δὲ παραγγέλλω. Οὐκ

1 Cor. 12. 22. ἀλλὰ πολλῶ μᾶλλον: the ἀλλά because of the preceding οὐκ ἔχω. So

1 Cor. 12. 24. ἀλλὰ ὁ θεός: though it seems to us to begin a sentence, the ἀλλά here as often in St. Paul is used because of the preceding οὐ in οὐ χρειάν ἔχει.

1 Cor. 15. 29. ὑπὲρ τῶν νεκρῶν:—βραχυλογικῶς ἀντὶ τοῦ ὑπὲρ τοῦ εἰς νεκροὺς τελεῖν.

2 Cor. 1. 9. ἀλλά because of the implied negative in ἐξαπορηθῆναι = ὥστε μηκέτ' ἐν ἐλπίδι εἶναι.

2 Cor. 1. 9. Lit. 'our case is that of men who have themselves received the sentence of death in a tribunal composed of themselves.' Cp. ἐν ὑμῖν, 'in your court.' *Oratt.*: Antipho 6. 23 ἐν τοῖς αὐτοῖς δικασταῖς.

2 Cor. 3. 7. ἡ διακονία = ἡ διακόνησις = 'the task of providing,' 'of proffering,' 'conveying,' 'presenting.'

2 Cor. 3. 14. ἀλλά, due to the μὴ preceding—St. Paul's modification of πρὸς τὸ μὴ ἀτενίσαι . . ἀλλὰ πωρωθῆναι τὰ νοήματα αὐτῶν.

2 Cor. 4. 10. νεκρῶσαι = τὸν ζῶντα νεκρὸν ποιῆσαι.

νέκρωσις = the manner in which this is effected; the things incidental to the process; the circumstances of agony and shame attendant upon it.

2 Cor. 6. ἐπιτιμία = ἐπιτίμησις. Even in places where it is ordinarily rendered by 'punishment' there is still present the notion of 'rebuke' or 'censure,' e.g. Clem. Alex. *Paed.* i. x. 92, who quoting Ps. 5. 4 proceeds: τὸ ἐπιτίμιον τῶν ἁμαρτωλῶν καὶ τὸ εὐδιαφόρητον αὐτῶν καὶ τὸ ὑπηνέμιον δείξας ὁ παιδαγωγὸς ἀπετρέψατο τῆς αἰτίας διὰ τῆς ἐπιτιμίας, καὶ τὴν κόλασιν ἐπανατεινόμενος τὴν κατ' ἀξίαν τῆς εὐεργεσίας ἐνεδείξατο τὴν εὐποιίαν κτέ. *Id.* *ib.* *III.* *ii.* *fin.* ἀλλὰ καὶ Σικαμίται κολάζονται καταπεπτωκότες τὴν ἀγίαν ὑβρίζοντες παρθένον. τάφος ἢ κόλασις αὐτοῖς καὶ τὸ μνημόσυνον τῆς ἐπιτιμίας εἰς σωτηρίαν παιδαγωγεῖ.